

Jubilee Souvenir.

Diocese of Fredericton.





ST LUKE'S CHURCH, 1876.

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A REVIEW
OF THE
FIRST HALF CENTURY'S HISTORY
OF
St. Luke's Church,
PORTLAND, ST. JOHN, N. B.

EDITED BY
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Rector of St. Luke's.

SAINT JOHN, N. B.
J. & A. McMILLAN, 98 PRINCE WILLIAM STREET.
1889.

"O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them."

PREFATORY NOTE.

Among the earlier members of the Church of England in Portland are men and women whose memory is fragrant for wisdom, devotion, zeal and enterprise, and whose example will, with God's blessing, exert a quickening, salutary influence upon our present and future Church character and life.

Around this Church and Parish entwine endearing associations—its records are eloquent in lessons of loyalty and piety, redolent of virtues, which have made the Church prosperous and happy.

It will be instructive as well as tender and affecting to review the memories of long-gone days—to recall in loving remembrance the names of many who, even though in a humble way, worked zealously to lay firm and deep the foundations of their beloved Church.

In reviewing the past we are preparing history for the future, and while ministering to personal or local sympathies and interests, may it not be hoped that a wholesome and lasting benefit will be conferred, though it be indirectly, upon the Church at large?

In collecting and preparing material for this Souvenir, the Editor has been greatly assisted by several friends, and is happy for himself and on behalf of the readers of this little book to express appreciative thanks for many interesting communications.

Special thanks are due to Jos. W. Lawrence, Esq., of St. John, for valuable data (not found in the old Parish

registers) especially those relating to the history of Grace Church and the early history of St. Luke's.

Thanks are tendered also to Mrs. William W. Turnbull (niece of Canon Harrison) for the discriminating and sympathetic sketch of the boyhood and early days of the first Rector of St. Luke's, pp. 32-36; to Sir Leonard Tilley for the accurate and vivid account of the period covered by his vestry clerkship, pp. 57-62; to Mrs. W. Harrison Tilley of London, Ontario, for the tender personal reminiscences of her honoured and beloved husband, pp. 70 and 76; to Mr. Fred. H. C. Miles for the pen and ink sketch of Grace Church; to Mr. Samuel G. Kilpatrick for the pen and ink sketch of old St. Luke's; to Mr. Emil Scholl, photographer, for the free gift of the vignette portraits of the present vestry of St. Luke's; to all who by suggestion and encouragement have enabled the Editor, in the midst of regular Parish duties, at all times multifarious and pressing, to carry out this work which to him has been an enthusiastic labour of love, and which it is hoped will be found to all its readers, a source of mental stimulus, of spiritual edification, of loyal remembrance of "the years that are past" and of fond anticipation of even better days to come.

L. G. S.

Eastertide, 1889.

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"The prosperity of a church as of a nation depends largely on its connexion with the past. The accumulated lessons of its by-gone history are its rich inheritance."

THE RIGHT REV. J. B. LIGHTFOOT,
Lord Bishop of Durham.

First Church of England in Portland.

IN 1825 Rev. B. G. Gray, Rector of St. George's Church, Halifax, was appointed Rector of Trinity Church, St. John, and the year following, his son Rev. J. W. D. Gray, then Rector of Amherst, his assistant.

From 1823-7 the little flock at Portland were without a minister, but, having their Bibles and Prayer Books, they met together, if not in some "upper room," yet like the Primitive Church at Jerusalem, for lay services, while they gladly welcomed the Rev. Messrs. Gray in their occasional visits. In 1827 the latter commenced regularly to hold evening services in Portland.

CONTRACT.

Proposals will be received by the subscribers for building a Church in the Parish of Portland, near Fort Howe, agreeable to a plan to be seen at the store of John C. Waterbury, Esq., until the first day of November next.

October 24, 1828.

B. G. GRAY,	} Trustees.
CHARLES SIMONDS,	
J. C. WATERBURY,	

Grace Church was a very humble and unpretentious structure—"Little Grace Church" it was affectionately designated.

The site for the Church (south-east corner of Simonds and High Streets, directly opposite the old Hazen house) was the gift of Charles Simonds.*

OPENING OF THE CHURCH.

"The Sunday evening † services, hitherto held at Mr. Waterbury's, Paradise Row, and Mrs. Merritt's, ‡ Indiantown, are to be transferred to the new Episcopal Church, which will be opened Sunday, August 16th, 1829, at six o'clock in the evening."

At these opening services the Church was so crowded that many were unable to enter, and were obliged to leave. Rev. B. G. Gray preached from John 4, 24: "*God is a Spirit, and they that worship Him must worship Him in spirit and in truth.*" The service was read by Rev. J. W. D. Gray.

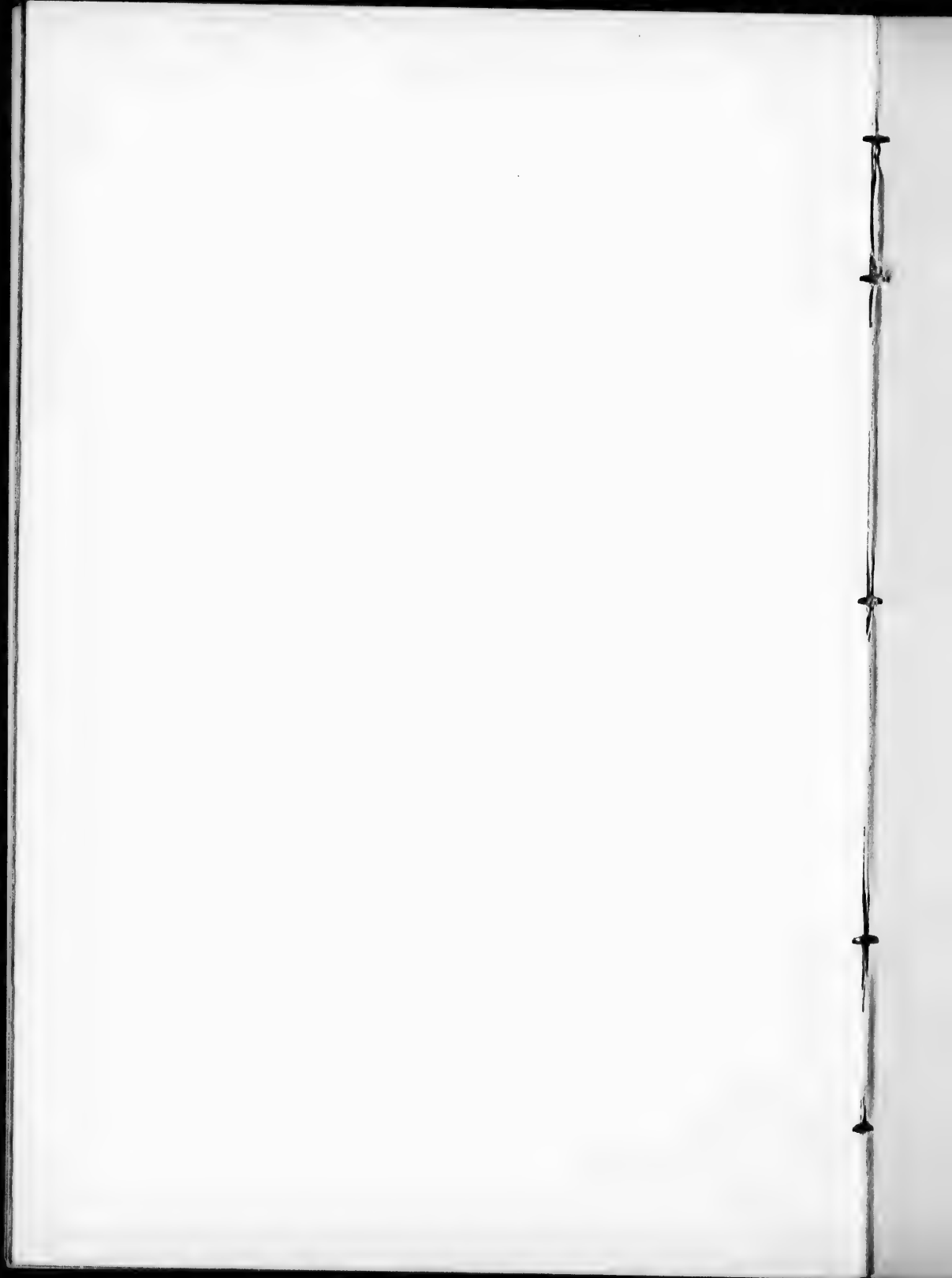
* It may be also a deserving recognition of his generosity, as well as breadth of churchmanship, to state, in this connection, that the ground for the Methodist Church and Parsonage (erected 1829) corner of Portland and Chapel Streets was the gift of Mr. Simonds. The present building is the third edifice on this spot, the first and second having been destroyed by fire.

† The first Church in Canada to hold continuous *evening* services.

‡ Israel Merritt, her husband, was a native of New York, and one of the early settlers of this Province. He died April 4, 1826; aged fifty-seven years. Their son, Robert, died September 11, 1822; aged six years. Mrs. Merritt, whose maiden name was Isabella Watson, died 1831, and was interred beside her husband and son in the "Old Burial Ground," St. John. He left one daughter, who married William Ross, one of the early river steamboat engineers. The only one of the latter's family now living in New Brunswick, is Mrs. Horncastle, wife of Joseph Horncastle, of Indiantown.



GRACE CHURCH, 1829-1838.



First Portland Temperance Society

Was organized in Grace Church early in 1832—Charles Simonds, President,—with a membership of sixty-five. At the second meeting, August 6th, the President stated that the organization of the Society was due to the persevering efforts of the Rev. B. G. Gray. At this meeting forty-five new members were added. At the Annual Meeting, 1834, the following were elected officers:

Charles Simonds, Esq.,	. . .	<i>President,</i>
Robert Payne,	. . .	<i>Vice-President,</i>
John Duncan,	. . .	<i>Recording Secretary.</i>
William Ruddock,	. . .	<i>Treasurer.</i>

COMMITTEE.

Rev. Gilbert L. Wiggins,	James Joice,
Rev. William Smithson,*	Ptolemy Lombart,
John Owens,	James P. Payne,
William Eagles,	William McKee,
Moses Tuck,	Robert Stevens,
Robert Chapman.	

At this time there were 420 members.

* Wesleyan minister.

Reverend Gilbert Lester Wiggins.

After graduating, 1821, at King's College, Windsor, Mr. Wiggins, consequent on the absence of Bishop Stanser in England, was ordained Deacon at Quebec, by Bishop Mountain. Appointed as a Missionary of the Society for Propagating the Gospel in Foreign Parts, at a salary of £200: the Parishes of Westfield and Greenwich, on the River St. John, were his first charge. Never of very robust health, he felt unequal to the duties devolving upon him in ministering to these extensive Parishes. After laboring there for about ten years, he took an affectionate farewell of his Parishioners in the fall of 1833. His sermon was from the text Acts 20, 25: "And now behold, I know that ye all among whom I have gone preaching the Kingdom of God shall see my face no more." The sermon was printed with the following introduction:

*"To My Dear Friends—*THE PARISHIONERS OF WESTFIELD AND GREENWICH:

"In committing to the press the following pages, though at your particular request, I am only doing what my own feelings had suggested. I have been desirous of leaving with you some visible token of pastoral affection and remembrance; and perhaps none could be more suitable than a discourse delivered under such circumstances, and on a subject calculated to awaken such solemn and affecting recollections. With many prayers I commend it to the blessing of the Holy Spirit; and by that Spirit you will permit this little messenger, in the name of one who can no longer personally address

First Church of England Sunday School in Portland. 13

you, to bring to your remembrance the truth I have endeavoured to teach '*When I was yet with you.*'

"Always with unchanging affection,

"Boston, *September 7, 1833.*"

"G. L. WIGGINS.

Mr. Wiggins accepted the less arduous mission of Portland, holding Sunday services morning and evening.

First Church of England Sunday School in Portland

Was organized in Grace Church, December, 1833, with three teachers and six scholars. The first Children's Service was held on the afternoon of October 8, 1834, with 129 scholars present, when a book was given to each. This was the *pioneer* Church of England Sunday School* in New Brunswick, if not in all Canada, whose sessions were held in the afternoon—a custom now almost universally prevalent.

The *First Report* of the Sunday School (a pamphlet printed by Henry Chubb, Market Square, December, 1834,) showed the number of scholars to be 211, with 14 teachers.

In the *Second Annual Report* of the School, after noting its healthy growth and promising condition,

*The following teachers from St. John taught in Grace Church Sunday School: N. S. Demill, Noah Disbrow, Mr. and Mrs. Ebenezer Stevens, Mr. and Mrs. William Mills, Mr. and Mrs. Charles Patton.

14 *First Church of England Sunday School in Portland.*

Mr. Wiggins, who acted as Superintendent, concluded as follows :

“Something has been suggested, if the means could be obtained, with regard to erecting another Church, and converting the present one into a School House. Its situation as a Church is by no means desirable, nor will the ground belonging to it admit of its being materially enlarged. Meanwhile the population is rapidly increasing; and even at present we cannot urge the attendance of the Sunday Scholars at Church, owing to want of room; for were they all to attend divine service, many of the present Congregation would necessarily be excluded. But we must hope that it will not be very long that we shall be under the necessity of deploring an evil of such serious magnitude. The Lord, if He please, can dispose the hearts of the rich to consecrate their wealth to His service. How much of it is by numbers continually being wasted in extravagance, how much hoarded up by the grasping hand of avarice, which might build Churches and School Houses, and thus be the means of communicating to multitudes that knowledge which they live and die without the opportunity of receiving. Such unfaithful stewards may say, in a spirit of independence, ‘My wealth is my own,’ not recognizing that rightful Sovereign who has declared ‘The gold and the silver are Mine.’ The things of time and sense may now indeed present a thick veil, darkening the understanding and blinding the conscience; but how different will these things appear in a dying hour, and in a realizing view of the great account! There are many, we cannot doubt, to whom it is only necessary that such wants should be made known, in order to appeal successfully to their feelings of liberality. May their number be greatly increased! And may that gracious Being who has the hearts of all in His hands, continue to dispose those to whom He has given of this world’s goods, to devote a part of their substance for the advancing of His cause, in bringing the outcast and ignorant to receive instruction in those great truths, by which, though

‘poor in this world,’ they may become ‘rich in faith, and heirs of the Kingdom which He hath promised to them that love Him.’

“GILBERT L. WIGGINS.”

In August, 1835, a petition was forwarded to the Bishop of Nova Scotia, representing that “the said Church is now ready for consecration and we pray that your Lordship will be pleased to consecrate it accordingly.” The petitioners were:

Gilbert L. Wiggins,	Robert Boyle,
J. C. Waterbury,	Charles Humphreys,
Edw. N. Vieth,	Thos. McMackin,
Robert Payne,	Charles Sorell,
James P. Payne.	

Grace Church Consecrated.

“In the name of God, Amen.

“Whereas a Church hath been built in the Parish of Portland, in the County of St. John and Province of New Brunswick, etc., etc.,

“Now we, John, by Divine permission, Bishop of Nova Scotia and its dependencies, and having Episcopal jurisdiction in the Province of New Brunswick, do by virtue of the authority to us committed, separate said Church from all profane and common uses, and do dedicate the same to Almighty God and Divine Worship by the name of *Grace Church*, and consecrate it for the celebration and performance of Divine Service, and do openly and publicly pronounce, decree and declare, that the same ought to remain so separated, dedicated and consecrated forever, by this our sentence

or final decree, which we read and promulgate by these presents.

"Witness our hand this fifteenth day of September, in the year of our Lord one thousand eight hundred and thirty-five, and in the eleventh year of our consecration.

' JOHN NOVA SCOTIA.'

Immediately following the consecration, Wednesday afternoon, 3 o'clock, September 15, 1835, the solemn rite of Confirmation (the first in Portland) was administered to 35 candidates.

January 28, 1835, a petition was presented to His Excellency Sir Archibald Campbell, Lieut.-Governor of New Brunswick, to the Legislative Council, and the House of Assembly, humbly shewing that Grace Church was a Free Church,* wholly supported by voluntary subscriptions, that a Church so built and supported did not come under the protection of those laws of the Province, relating to the appointment of church officers, and praying for an Act to provide "that those persons in this and the adjoining Parish who subscribe and pay either to the support of the clergyman or to the Church fund the sum of one pound and upwards annually, be thereby qualified for the offices of Church Wardens and Vestrymen, and to vote in the appointment of the same."

The following were the petitioners:

John C. Waterbury,	Robert Payne,*
Samuel Dalton,	Thomas Ruddock,
John W. Smith,	Francis L. Ruddock,
Robert Boyle,	William Mills,
Solomon Hersey,	Henry Gilbert.

* The first *Free Church* of England in New Brunswick.

At the Session of 1836, an Act passed to regulate the election of Church Wardens and Vestrymen in the Parish of Portland, in the County of St. John, and to extend such regulations to other parishes where the *sittings in the Church may be free*. The body corporate was known by the name of the Rector, Church Wardens and Vestry of Grace Church, in the Parish of Portland.

The first election of Wardens and Vestrymen was held Easter Monday, April 4, 1836.

WARDENS.

John C. Waterbury, Thomas Ruddock.

VESTRYMEN.

Charles Simonds,	Francis Smith,
Thomas McMackin,	Francis L. Ruddock,
William Lawton,	William Olive (Carleton),
John W. Smith,	Samuel Dalton,
James P. Payne,	Noble Ruddock,†
Robert Payne,	William Mills.

* Robert Payne in early life, with his brother James, kept a timber pond in Portland. In those days chiefly square white pine timber was hewed in the pond and thence shipped to the mother country. The first brick house in Portland was erected by Mr. Payne, Main street, near Long Wharf, in the rear of which were the red stores, used by the Government while the troops were stationed at Fort Howe. In these Robert Rankin & Co., began business in 1822 remaining till 1824, when the Rankin Wharf and stores, foot of Portland street, were built.

Robert Payne was the first Secretary of Grace Church. At the general election, 1842, he was returned one of the members for the County of St. John; his colleagues being Charles Simonds, John R. Partelow and W. J. Ritchie.

On the resignation by Jacob Allen, 1853, of the office of Stipendiary Magistrate of Portland, Mr. Payne was appointed, holding the office till his death, January 12, 1864, aged 77 years.

† Noble Ruddock acted also as Leader of Grace Church Choir.

A meeting of the Vestry was held in Grace Church, Wednesday evening, April 13, 1836, Rev. Gilbert L. Wiggins, the Wardens, and Vestrymen all present.

"1. *Resolved*, That William Mills be Vestry Clerk.

"2. *Resolved*, That the cordial thanks of the Minister, Wardens, and Vestry, for themselves and in behalf of the Parishioners, be conveyed to the Rev. B. G. Gray, D. D., Rector of St. John, for his zealous exertions, which mainly contributed to the erection of this Church, and for his persevering and valued labors as a minister of the Gospel in this Village.

"3. *Resolved*, That the cordial thanks of the Minister, Wardens and Vestry for themselves, and in behalf of the Parishioners, be given to the Rev. J. W. D. Gray for his unwearied exertions for several years in giving spiritual instruction in this Parish.

"4. *Resolved*, That the Rev. Gilbert L. Wiggins be requested to convey to the Rev. Dr. Gray and Rev. J. W. D. Gray, the foregoing resolutions, and to express to those gentlemen the affectionate regard which the Minister, Wardens and Vestry, and the inhabitants in general, feel towards them in remembrance of their valuable services in this Parish.

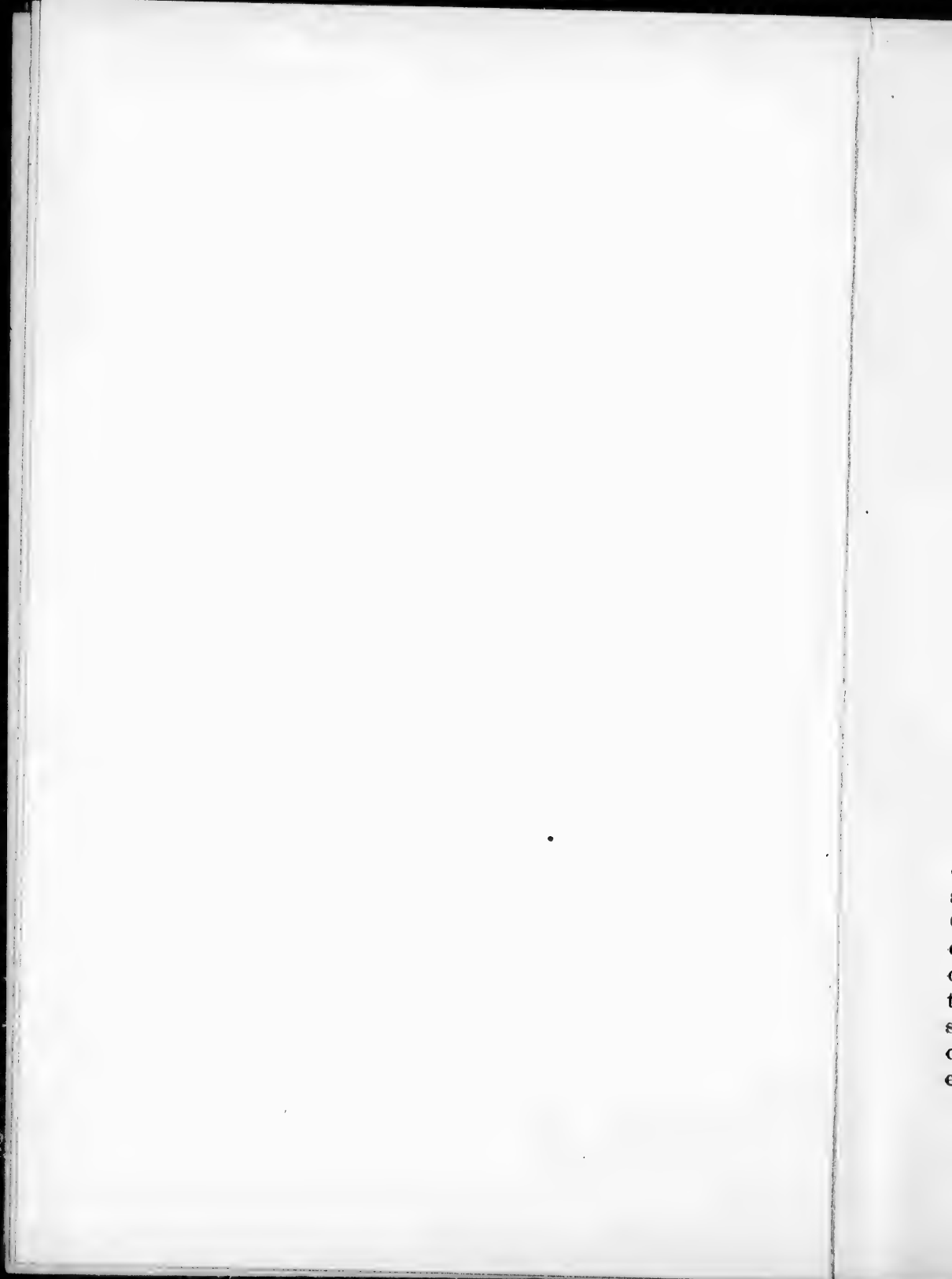
"5. *Resolved*, That the Minister, Wardens, and Vestry, in behalf of the Parish, beg to express the high sense which they entertain of the services of John C. Waterbury,* Esq., for his personal exertions in the erection of this Church.

* John C. Waterbury was a son of David Waterbury, a Connecticut Loyalist. His residence was in Southwark street, adjoining Paradise Row. It was here that Sunday evening services were held—alternating with those at Mrs. Merritt's Indiantown—before Grace Church was opened. At the opening of the Church, Mr. Waterbury led the singing and responses. He also became a teacher in the Sunday School. He died February 11, 1837, aged 45 years, and was buried in the Old Graveyard, King Square.

"History numbers here
Some names and scenes to long remembrance dear."



THE REV. BENJAMIN G. GRAY, D. D.



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"6. *Resolved*, That a vote of thanks from the Minister, Wardens, and Vestry, and the Parishioners generally, be presented to Charles Simonds, Esq., for his many liberal donations in the cause of religion, and especially to this Church, and for the handsome manner in which he presented the ground on which it stands."

As it was largely through the pastoral sympathy and persevering efforts of the Rev. Dr. B. G. Gray and of his son, the Rev. J. W. D. Gray, that the people of Portland in its early days were favored with the services of their beloved Church, it is eminently fitting that this "Souvenir," otherwise incomplete, should contain a short biographical sketch of both father and son.

The Rev. Benjamin Gerrish Gray, D. D., was born in Boston, Mass., in 1768. In 1776 he went with his father to Halifax. After studying in Quebec and then in England, he returned to Halifax, where he adopted the profession of law. Finding this uncongenial to his tastes, he entered upon the study of theology, and was ordained at Halifax by Bishop Charles Inglis, in September, 1796. He labored earnestly in different parts of Nova Scotia, and in 1819 became Minister of St. George's Church, Halifax. In 1825 he was appointed Rector of St. John, N. B. Upon the death, in 1829, of the lamented Rev. Geo. Best, Rector of Fredericton and Archdeacon of New Brunswick, His Majesty's Government nominated Dr. Gray to the vacant Archdeanery, subject to the Bishop's approval; the clergy of the Province in a memorial to His Lordship, referred to Dr. Gray as "that clergyman who, by being possessed of the confidence of his Bishop, will be most capable of directing their labors for the general interests of the Church, and the special satisfaction of the

flocks respectively committed to their charge"; as a man "entitled to their confidence and respect, and from talents, virtue, and long standing in the ministry, qualified in their opinion for the office of Archdeacon, and whose appointment would imply a strong claim upon the gratitude of the clergy." The Bishop of Nova Scotia himself strongly urged on Dr. Gray the acceptance of the office, but as such acceptance required his removal to the seat of Government, in the interest of his devoted parishioners, he felt it his duty to decline.

Dr. Gray was a scholarly man and possessed an extensive and carefully selected library. At the destruction by fire in 1833 of the Rectory on Wellington Row, this library was consumed — but sadder loss still, and one from the shock of which he never fully recovered, his beloved and amiable wife perished in the flames.

In "Old Trinity Church," St. John, was a mural tablet bearing the following inscription:

ERECTED BY THE VESTRY OF TRINITY CHURCH

TO THE MEMORY OF

The Rev. Benjamin Gerrish Gray, D. D.,

14 YEARS RECTOR OF THIS PARISH.

27 YEARS GARRISON CHAPLAIN.

Died February 18, 1854; Aged 86 years.

*Sound in doctrine.
In labours abundant.
A father to the poor.*

The Rev. John William Dering Gray was born at Preston, near Halifax (of which Parish his father then had charge), July 23, 1797. He graduated at King's College, Windsor, in 1818. He was ordained Deacon and Priest in London, where he held a curacy, and after an absence of a year returned to Nova Scotia, when he was appointed Rector of Amherst, in that Province. Upon the resignation, through ill-health, in 1824, of Bishop Stanser (second Bishop of Nova Scotia), Dr. John Inglis, at that time Rector of St. Paul's Church, Halifax, was appointed his successor, and consecrated in London, in 1825, returning to Halifax in the autumn of that year. The vacant Rectory of St. Paul's, Halifax, was then accepted by the Rev. Dr. Willis, at that time Rector of Trinity Church, St. John. The Wardens and Vestry of Trinity Church then invited Mr. Gray to become their Rector, which flattering invitation he, perhaps wisely, declined, being then quite a young man, but recommended them to appoint his father, who was then Rector of St. George's Parish, Halifax. Upon their doing so, the Rev. B. G. Gray accepted the appointment. The following year the son resigned the Rectorship of Amherst, and joined his father as Curate or Assistant of Trinity Church, St. John. The elder Dr. Gray resigned his Rectorship in 1840, and his son succeeded him as Rector of the Parish. The duties which devolved upon the father and son embraced, in addition to that of St. John, the Parishes of Portland, Simonds, and Saint Martins, which latter they continued to serve during ten years—the younger Dr. Gray living to see the same ground afterward occupied by the services of eleven regular officiating clergymen. During his Rectorship northern and southern St. John were set off as separate parishes—St. James (1851),

Rev. John Armstrong,* Rector; St. Marks (1853),†
Rev. Geo. M. Armstrong, Rector.

For many years Dr. Gray was one of the Board of Governors of King's College, whose Convocation conferred upon him in 1846 the degree of Doctor of Divinity.‡

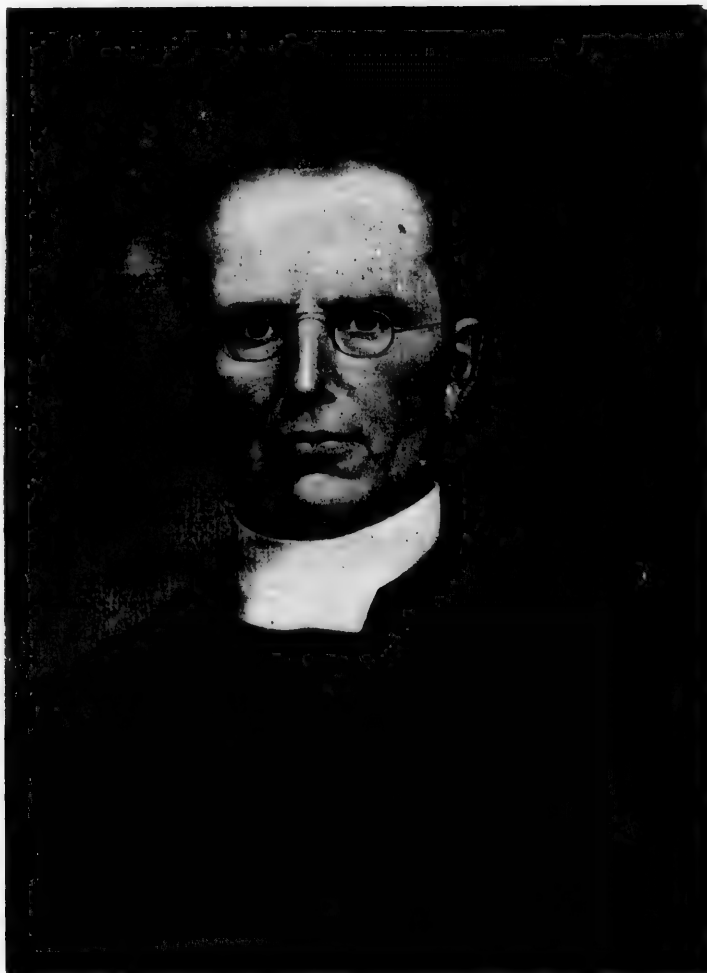
Himself a distinguished college graduate and deeply interested in the higher education of young men, as well as effective in pleading its cause, Dr. Gray was requested in 1846, by Bishop Inglis and the Governors of King's College, Windsor, to visit England for the purpose of soliciting funds to increase the College endowment—a visit productive of encouraging results. Would that to-day we had more of such loyal hearts and true, who if not by calm persuasiveness, then in burning zeal and honest indignation, could arouse in seemingly ungrateful and apathetic hearts a long lost sense of loyalty and of practical working—not merely professing—love, to the dear old mother—the Alma Mater—who so fondly and patiently nurtured them! *Shame* upon the now grown and stalwart, and often pecuniarily independent sons who would allow that feeble mother to go a begging!

Dr. Gray's enormous and exacting labors as pastor, preacher, speaker, debater, theological and controver-

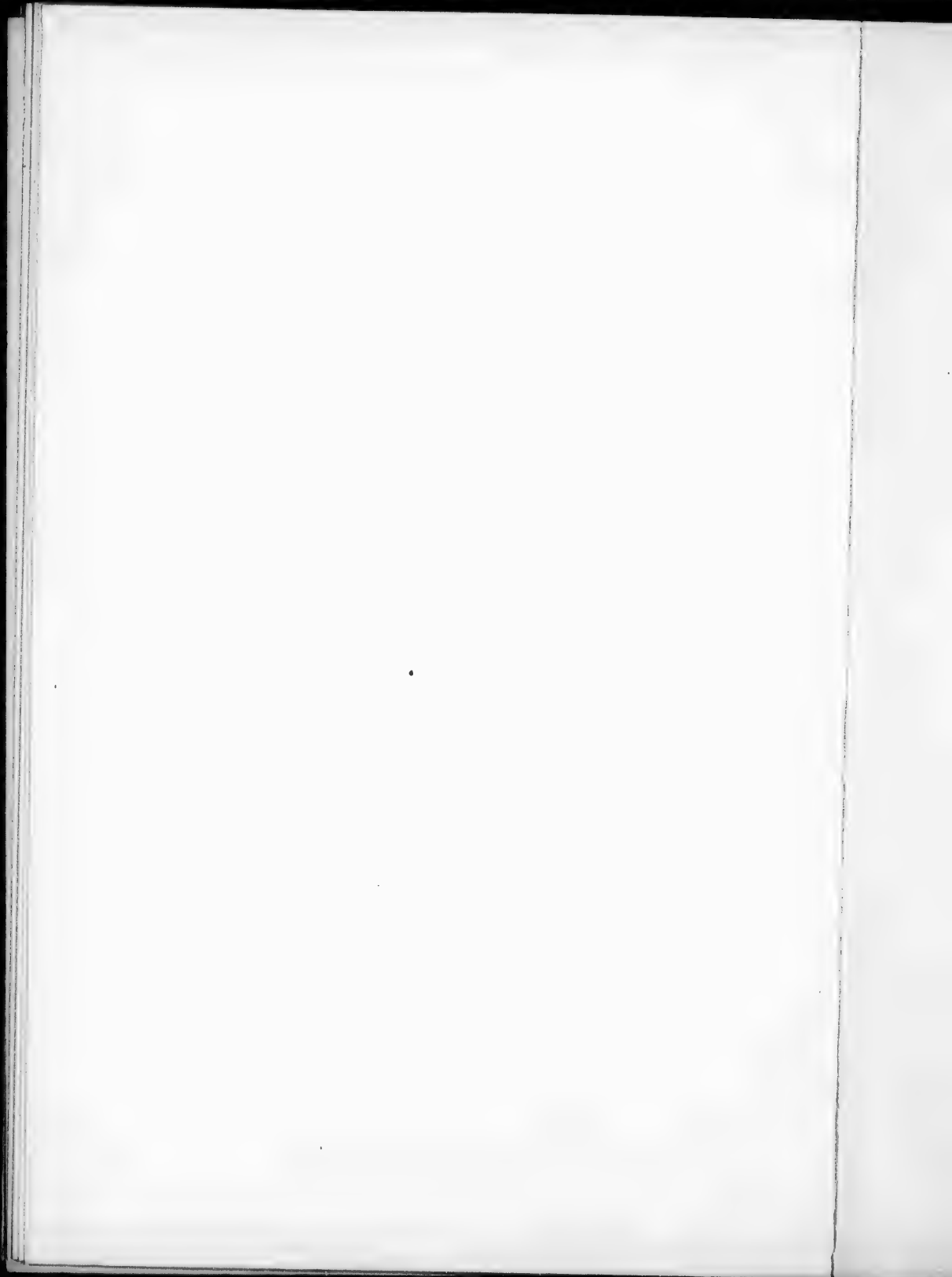
* Father of Rev. William Armstrong.

† St. John's Church ("Stone Church," so called from the fact of its being at that time the only stone church in the city) was opened September 11, 1825.

‡ Dr. Gray was also an honorary "Canon" of Christ Church Cathedral, Fredericton—a title, however, that he was seldom called by, his people and friends preferring to call him "Doctor Gray." He was also one of the Bishop's Examining Chaplains.



THE REV. J. W. D. GRAY, D. D.



sial writer, proved too much for a constitution never very robust. For several years before his death his health was irreparably shattered. While on a visit to his son at Halifax, and seeking a change of air and scene, a temporary rest from his labors, he entered, on February 1, 1868, into the presence of his Master, into that eternal "rest that remaineth for the people of God." "Blessed are the dead which die in the Lord, even so saith the Spirit, for they rest from their labours and their works do follow them."

On Sunday morning, February 9, 1868, Canon Harrison preached in Trinity Church, St. John, a funeral sermon (and his last sermon in Trinity), in memory of Dr. Gray, from the text: Job 5, 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

Dr. Gray was a man of marked ability and of universal prominence. In a crowd of men he would have been singled out as "a man among men" in the highest sense of that abused phrase. Upon a lithe and evenly-balanced figure was a well-shaped and scholarly head, with a calm searching brown eye; of a dignified, courteous mien, he was a man of comparatively few words, but those always wise and weighty and to the point. To a childlike simplicity he united a singular knowledge of men. His judgments on the characters of those with whom he came in contact were swift yet sure. All shame, all pretence, all mere outside coverings seemed to fall at once before that discerning eye; and although his opinions were invariably announced with great caution and leniency, yet it was clear he understood perfectly well the real character of those whom he knew. His intuitive quickness of judgment was aided by the accuracy of his discernment. In his

shrewd penetration, and at the same time lenient estimate of men, he possessed the combined wisdom of the serpent and the innocence of the dove.

An unusually well-read theologian, his maturely-formed opinions on all ecclesiastical questions were broad and deep.

As a churchman he was staunch, conservative, and liberal without being laxly so. As a preacher he did not distinguish himself by preaching now and then a great sermon, but by a constant succession of good sermons. It was his custom to preach on the Lord's Day what he had prepared during the week whether his auditors were many or few. He had no rainy-day discourses for rainy-day audiences, and sun-shiny sermons for fair-weather congregations, but he gave (and in this is a salutary lesson for all preachers of the Word) to the few who would disregard the storm, or heat, or cold what he had prepared for the many who were afraid of the Sunday frowning of the elements. His prevailing emotional tone was that of firm conviction, which convinced the hearer that what the preacher was uttering with his lips he believed in his heart. In his deep anxiety to move his people to love God and keep His commandments, in tones combining deep pathos with fearless earnestness, he would often cry aloud, "thus saith the Lord," and again in pleading persuasiveness and with beaming face would invite them, "Be ye reconciled to God." Being familiar with the Bible he readily quoted proof texts, and his hearers heard more of the word of God than the mere text of his sermon. Dr. Gray was a faithful while genial preacher. His sermons, always good and finished, were especially so during the latter years of his ministry.

And yet they were not elaborated with too much care.

Dr. Gray looked upon a sermon as a means and instrument to secure a desired end—the uplifting and purifying of the human soul, and not as the end itself.

It was often too a subject of favorable notice among his hearers that he evidently studied to secure a completeness and mutual harmony of all the parts of the Sunday services. The lessons, the collects and prayers, the sermon, the hymns, were nicely adjusted portions of one well-constructed whole. In the language of the musician, he struck a key-note, so to speak, and held it throughout the service.

As a pastor Dr. Gray was diligent and faithful; as an administrator he proved himself able to meet every emergency.

As a speaker at the meetings of the Church Missionary Society, or British and Foreign Bible Society, he was ever forceful and fascinating.

As a controversialist, he did not forget, as so many others do, to be both just and gentlemanly. Nor did he fail in that indispensable quality for a good controversialist—perspicuity in language. He might have appropriated the language of an old divine: “There is nothing in the world, next to the favour of God, I so much desire as to be understood.”

Dr. Gray was the founder and for many years the editor of the *Church Witness*; he was the author of a very learned and voluminous work on *Infant Baptism*, and the writer of many able theological and controversial pamphlets—of the latter, one notable for its exact, exhaustive scholarship, the keen and penetrative

logic that ferrets from its lurking place a dishonesty of statement or subterfuge of argument, the virile grasp of a gigantic subject—all of which make it a model piece of controversial writing; the pamphlet is entitled "*A Letter* to Members of the Church of England by J. W. D. Gray, D. D., Rector of the Parish of St. John, N. B. In reply to a Letter from Edmund Maturin, M. A., late curate of St. Paul's, Halifax, N. S.*"

Of this "Letter" Bishop Medley in his charge delivered in the Cathedral, Fredericton, 1859, said :

"Mr. Maturin's first pamphlet has already met with a full and convincing answer, written by one of our own body, to whom I desire to return my own thanks publicly for his well-timed and very able defence of our Church."

In 1859, the Rev. Edmund Maturin, Curate of St. Paul's Church, Halifax, published a letter assigning his reasons for quitting the Church of England and setting forth what he conceived to be "*the claims of the Catholic Church*"—meaning by that misnomer the Church of Rome.

It was a letter containing, as Dr. Gray says in his reply, "a most violent attack upon Protestantism in general, and upon the Church of England in particular," and in which he "invited the parishioners of St. Paul's to follow him in his erratic course."

The following resolutions were unanimously passed at a meeting of the Church Wardens and Vestry of Trinity Church, St. John, held Thursday evening, February 6, 1868 :

* This was the last work, outside of the pulpit, from the versatile pen of Dr. Gray, and written as he himself says in the preface "under many disadvantages."

Resolved, That this Board in recording the death of the Rector of this Parish, the Rev. J. W. D. Gray, D. D., would in all humility bow to the heavy affliction laid upon them. At the same time they would record their deep regret for the loss of a beloved Pastor, who for forty-two years ministered to the spiritual wants of this people; who, himself grounded in the teaching of God's holy Word, upheld its authority in matters of faith and practice, who ever maintained the Protestant principles of our Church, and commanded the esteem and love of all the people of God, who in his life time, by his general attainments, stood in the fore front of the Christian ministry, and in his death will long be remembered by the Church of Christ for his Catholic spirit and unswerving adherence to the truth.

Resolved, That to commemorate the connection of the late Rector with this Church, a mural tablet, with an appropriate inscription, be erected by this Corporation.

Resolved, That the Wardens and Vestry deeply sympathize with Mrs. Gray in the very heavy bereavement she has been called upon to endure. That whilst they in some measure realize their own loss by the death of their Rector they are conscious that a heavier blow has fallen upon her who is called upon to mourn the severance of the holiest tie of our earthly state, and they would utter the prayer that He who is the widow's stay will bless, keep and comfort her in her affliction.

On the following Sunday, February 9, 1868, memorial sermons were preached in Trinity Church, that in the morning by the Rev. Canon Harrison, the evening sermon by the Rev. Geo. M. Armstrong.

In accordance with one of the above resolutions, a mural tablet was erected in "Old Trinity," bearing the following inscription:

ERECTED BY THE CORPORATION OF TRINITY CHURCH

IN MEMORY OF

The Rev. John William Dering Gray, D. D.,

14 YEARS CURATE AND 28 YEARS RECTOR OF THE PARISH OF SAINT
JOHN; A NATIVE OF NOVA SCOTIA, AND A GRADUATE
OF KING'S COLLEGE, WINDSOR, N. S.

Died at Halifax, N. S., Feb. 1st, 1868; aged 70 years.

*"A ripe Scholar and an able divine; an uncompromising defender of the
Protestant Faith; kind and courteous, he lived beloved and
revered, and died universally lamented."*

In the graveyard of St. John Church (three miles
from Halifax) where Dr. Gray is buried, is a tombstone
with the following inscription:

Revd. J. W. D. Gray, D. D.,

RECTOR OF ST. JOHN, N. B.,

Born 23rd July, 1797; died 1st February, 1868.

*He is not dead whose glorious mind
Lifts one so high;
To live in hearts we leave behind
Is not to die.*

Resignation of Reverend Gilbert L. Wiggins.

At a meeting of the Wardens and Vestry held Nov. 29, 1836, the following letter was received from the Rev. Gilbert L. Wiggins and read:

TUESDAY, November 29, 1836.

MY DEAR FRIENDS:

You need not be told that for some time past, owing to the state of my health, my pastoral duties, both in public and private, have been but irregularly performed. . . . I expect, therefore, on the coming Sabbath to take my leave of the pulpit I have been accustomed to occupy. . . . I shall not attempt the expressing of my own feelings on this affecting occasion, but must be permitted to say that I can never cease to cherish a grateful recollection of the kindness which I have experienced from my beloved parishioners, during the period in which I have been permitted to minister to them in holy things. The liberality with which they have ministered to me of their earthly substance, and the regard which in so many ways they have manifested for my comfort, have been marked by a cordiality that could not fail of finding its way to the heart, and which has neither been unfelt nor unappreciated; and I beg to assure them that although it should be the will of God that the endearing relation now about to be suspended should never be resumed, I shall not feel less deeply interested in whatever relates to their present and everlasting happiness.

Your sincere friend and affectionate minister,

GILBERT L. WIGGINS.

To the WARDENS and VESTRY OF GRACE CHURCH, PORTLAND.
(29)

The following letter was sent to Mr. Wiggins :

PORTLAND, December 1, 1836.

REVEREND DEAR SIR :

It is with feelings of sincere regret that the Wardens and Vestry received your communication of 29th November, announcing to us the painful necessity you were under of retiring from the Pastoral duties of this Parish.

We cannot but deeply regret that the state of your health is such as to induce you to come to this conclusion. And we cannot express our feelings to you more strongly than to assure you that during the three years you have labored amongst us, you have lived in the affections of your flock ; and in retiring from the important duties which you have discharged so much to their satisfaction, it would be almost unnecessary to say that you carry with you the affections of your people, and that we in common with the rest of your parishioners shall ever cherish a most grateful remembrance of you in our hearts.

On behalf of the Vestry,

J. C. WATERBURY, }
THOS. RUDDOCK, } *Wardens.*

Rev. Gilbert L. Wiggins, the first *native-born* ordained minister of the Church of England in New Brunswick, was a son of Samuel Wiggins, a merchant of St. John, who died October 4, 1821, aged 65 years. There were four sons and four daughters. Two of the daughters were married respectively to the Rev. Alfred Gilpin and the Rev. Joseph Wright ; another married Daniel Scovil, a merchant of St. John ; the eldest became the wife of John M. Wilmot, father of Hon. R. D. Wilmot, the latter a President of the Senate of Canada, and afterwards Lieutenant-Governor of the Province of New Brunswick. The eldest son, Stephen, was a merchant.

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THE REV. GILBERT L. WIGGINS.

He died May 26, 1863, in his 83rd year. To the Wiggins Male Orphan Asylum of St. John he left, for its erection and endowment, the munificent sum of \$80,000. The three sons, Gilbert L., Richard, and Charles, became clergymen of the Church of England.

While Rector of Westfield, the wife of Rev. Gilbert L. Wiggins died, April 12, 1827, aged 22 years, and was interred in the Old Burial Ground, St. John. She was Sophie Augusta, daughter of the Honourable Charles Morris, of Halifax, and was a lady of lovely character.

Mr. Wiggins, frail of body, gentle and devout of disposition, spent the later years of his life in England, where he died September 28, 1876, aged 76 years. His second wife died March 28, 1857, aged 51 years. Their son, the Rev. Arthur Wentworth Wiggins, is a clergyman of the Church of England, and at present holds the position of British Chaplain at Chittagong, India.

At a meeting of the Vestry, held in Grace Church, November 29, 1836, on motion of Charles Simonds, Esq., seconded by Robert Payne, Esq., Whereas, a vacancy having occurred in the Parish of Portland, by the resignation of the Rev. Gilbert L. Wiggins, as pastor of Grace Church, in consequence of the delicate state of his health;

Therefore unanimously resolved, That the Wardens wait on the Rev. William Harrison, and request him to take charge of the pastoral duties of Grace Church;

Further Resolved, That in the event of the reverend gentleman complying with the request of the Wardens, they are hereby authorized to name the sum of two hundred pounds as the amount that will be paid him for his services for the ensuing year.

On the first Sunday in December, 1836, Mr. Wiggins took farewell of his people and finished the short but eminently successful labors of his pastorate.

Mr. Harrison accepted the call extended to him and immediately entered upon his duties as minister of Grace Church.

The Rev. William Harrison was born at Sheffield, Sunbury Co., N. B., October 4, 1804. His father, Lieutenant James Harrison, came to this Province with an elder brother, Colonel Charles Harrison. They with two other brothers were in the English Army at the time of the American Revolution. They were of Irish birth and came to America with their regiments. At the close of the war, two of the brothers decided to remain in the United States—the other two, Charles and James, preferred to live under the British flag. They came to New Brunswick with other Loyalists and having obtained Government grants of land on the St. John river, settled at Sheffield.

Colonel Charles Harrison died a bachelor. The younger brother, James, married Charity Cowperthwaite, whose parents were Quakers, and who came with the Loyalists from Philadelphia. At the time of their marriage the young Quakeress was but sixteen, while her husband was double her age. She became the mother of nine children—five sons and four daughters. William, the youngest, was born after his father's death. Owing to this sad circumstance and to the fact that he was rather a delicate child, he was more indulged than the others and naturally became the pet of the household. His mother often said that in the first hours of her bereavement, the thought of her unborn babe who

was never to know a father's love, added greatly to her grief, but that after his birth he became her greatest solace. During the day the care of her young and comparatively helpless family, demanded all her thought. "I think I could not have lived," she said, "through the long nights of that dreary winter following my husband's death, had it not been for my nursing babe." The little form lay close to her aching heart, and the constant companionship of the unconscious infant was her sweetest solace. Never mother needed sympathy more — left so young and inexperienced with so large a family; the eldest daughter scarcely seventeen and the eldest son but twelve; their only means of support a farm in a new country. She was a brave, wise, Christian woman, with the prudence and foresight inherited from her Quaker parents. Educated in the strict principles of that sect, her conscientious scruples prevented her from applying for the widow's pension, which was so much needed in those days of early widowhood. "No," she would say. "I could not take that oath. I should have to swear that I am in actual want, and I never have been — we have always had enough to eat, and comfortable clothing, though plain. God will never forsake those who trust in Him. I can work, but I cannot ask aid from any but Him." And she did work, often going into the fields with her boys, sharing their toil, encouraging them with her presence, directing and guiding them as best she could; independently struggling along without that aid which might have been hers for the asking, and which so many other officers' widows unhesitatingly obtained — many of them in much better circumstances than she had ever seen. She practised the strictest economy, and by precept and example

taught her children those lessons of uprightness and independence of character for which they were always distinguished. William was a delicate boy, not strong enough, the mother thought, for the hard work of the farm. "He must be kept at school"—a common mistake of parents with sickly children; not realizing that confinement in a schoolroom is much more injurious than healthful outdoor life. Doubtless the mother's eye was quick to detect the bright intellect of her boy. Her motherly ambition was kindled. He was the youngest; he had never known a father's care. He must not be deprived of any advantage that was in her power to obtain for him. She could deny herself, but not this son. So William was kept at school while the elder brothers cultivated the farm, and supported the family. So long as the father lived the family attended the Episcopal Church at Manguerville—the first Church edifice ever erected in the Province. It was some six or seven miles distant from the Harrison farm, and occupied the same site on which the Manguerville Church now stands. In those early days strong prejudices existed against the Dissenters. The children of the family were never permitted to enter a dissenting place of worship, although the Methodist Chapel was within a mile of their home.

After the father's death the mother united with the Methodists, and remained a faithful member of that denomination until her time of death, in 1856. Several members of her family also became members of that communion, among them William, who soon made known his intention of studying for the ministry, and not long afterwards entered on a three years' probation as a local preacher. In accordance with the regulations of the Methodist body, students for the ministry were pro-

hibited from marrying until after a probationary term of three years. It was during this period that the young preacher met his future wife. She was Julia Merritt, daughter of David Merritt, Esq., whose substantial residence is still standing at the south-west corner of Germain and Union streets, St. John. They were married March 27, 1829, before Mr. Harrison's time of probation had expired, and in consequence the ardent lover was suspended. It was probably owing to this circumstance that he decided to return to the Church of his father. After reading Divinity for a while with the younger Dr. Gray of Trinity Church, St. John, he went to England to pursue his theological studies, and from there was sent as a missionary to Demerara, West Indies. On Sunday, December 16, 1832, being the third Sunday in Advent, Mr. Harrison was admitted to the Order of Deacon, by the Bishop of Barbadoes and the Leeward Islands, he having previously studied for Orders in the Church of England College, Barbadoes. He loved his work in that country, which was then under the ban of slavery. He was revered by the coloured people, and would have remained on the Island longer but for the enfeebled condition of Mrs. Harrison's health. On the physicians declaring that she could not live in such a climate, they were obliged to leave the Island, and took passage in a sailing vessel, arriving at St. John, with their three children — John, Elizabeth and Julia, October 17, 1836. They remained at the house of Mrs. Harrison's father, Union and Germain streets, until the spring of 1837. Mr. Harrison's first sermon, after his arrival, was preached in Trinity Church, St. John, from the text, Isa. 32, 2: "A man shall be as an hiding place from the wind and a covert from the

tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." While having the vacant Parish of Gagetown under consideration, the Parish of Portland, as already stated, became vacant, by the resignation of Rev. G. L. Wiggins, and Mr. Harrison was elected minister in his place, entering upon his duties the second Sunday in December, 1836.

At a meeting of the Minister, Wardens and Vestry of Grace Church, held March 7, 1837, Chas. Simonds, Esq., made the following statement:

"It has been found that sufficient accommodation is not afforded in Grace Church, to meet the wants of the rapidly increasing population of the western part of the Parish of Portland, and it is therefore much to be desired that a large church should be erected with the least possible delay."

It was accordingly

Resolved, That a subscription list be forthwith opened, in order to ascertain whether such a sum can be obtained as would warrant the Minister, Wardens and Vestry in proceeding with the work.

At a meeting of the Minister, Wardens, and Vestry held in Grace Church, on the evening of May 11, 1837, it was

Resolved, That as the District of Loch Lomond still forms a part of the Parish of Portland, the Wardens and Vestry offer no objection to the Rev. Mr. Harrison performing Divine Service there on one Sabbath morning in each month.

At a meeting of the Minister, Wardens and Vestry held in Grace Church, January 3, 1838, it was

Resolved, That the Rev. William Harrison, Robert Payne, and John W. Smith, be requested to proceed to Fredericton at their earliest convenience, to obtain the lot of land on the

corner of Wesley and High Streets, for the purpose of erecting the said contemplated building, by purchase or lease from the Honorable Charles Simonds, now at that place, who is deeply engaged in public duties, as one of Her Majesty's Executive Council, and Speaker of the House of Assembly.

Last Vestry of Grace Church, and First Acting Vestry of St. Luke's.

Pursuant to previous public notice given, a meeting of the Parishioners of the Parish of Portland, was held in Grace Church on Easter Monday, April 16, 1838. The following persons were then duly elected :

WARDENS.

Thomas Ruddock, John W. Smith,

VESTRYMEN.

John Haws,	Francis L. Ruddock,
James Briggs,	John G. Tobin,*
Thomas McMackin,	William Olive,
John Richardson,	Samuel Dalton,
Charles I. Waterbury,	John W. Scott,
Robert Payne,	Charles Simonds.

SECRETARY.

Charles I. Waterbury.

The following advertisement appeared in the *St. John Courier*, May 5, 1838 :

CHURCH CONTRACT.

Tenders will be received until the 12th inst., for framing, raising and enclosing the CHURCH about to be erected in Portland. The plans and specifications may be seen by application to the Rev. William Harrison.

Payments will be cash on fulfilment of the several contracts,

CHARLES SIMONDS.

5th May.

* Of the above named officers only one is now living, John G. Tobin, aged 78, and a member of the present Vestry of St. Luke's.

Opening of St. Luke's Church.

St. Luke's Church was opened Sunday Morning December 23, 1838. Archdeacon Coster, Rector of Fredericton, preached from the text, Psalm 123, 4: "I was glad when they said unto me, let us go into the house of the Lord." At the Evening Service the Rev. William Harrison preached from the text, Genesis 28, 16, 17: "And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place and I knew it not. And he was afraid and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven."

The offertory amounted to £41 10s. 9d. The singing was led by Mr. Warren Y. Smith. The following were members of the first choir of St. Luke's*:

LADIES.

Eliza Ruddock, afterwards married	Charles Lawton.
Mary Sullivan, " "	Robt. J. Leonard.
Elizabeth A. Sullivan, " "	Frank Smith.
Margaret Miles, " "	Charles Partelow.
Mary Miles,, " "	Benj. Knight.
Margaret J. Hilyard, " "	Wm. Knight.
Margaret Walker, " "	Simon Baizley.
Louisa Wright, " "	Jas. Fairweather.
Margarét Snider, " "	John Davidson.
Ann Cunard.	
Jane Cunard.	

* Several of the above sang also in Grace Church Choir.

GENTLEMEN.

Warren Y. Smith, Leader (Tuning Fork.)

John G. Tobin (Bass Viol.)

Noble Ruddock,

Robert Sweet,

Wm. B. Pigeon,

James Nevins,

Wm. Knight,

Frank Smith,

Benj. Knight,

Geo. F. Smith,

Richard Dalton,

Squire Manks.

In Archdeacon Coster's Report for the year 1838 to the S. P. G. Society, was the following:

"Sunday, December 23, 1838, I preached the first sermon in a new Church, erected (without aid from the Society) in the Parish of Portland. The new Church, although erected wholly by voluntary contributions, is a spacious building 75x50 feet, and cost more than two thousand pounds. It owes its existence mainly to the zeal and exertions of the Hon. Charles Simonds,† a resident in the Parish and a bountiful contributor to the work. Chief Justice Chipman and other Churchmen in the City of St. John, gave it very liberal assistance."

* Several of the above sang also in Grace Church Choir.

† October 19, 1840, Mr. Simonds deeded to the Lord Bishop of Nova Scotia the lot of land 100 x 120 feet "whereon a Church called St. Luke's has lately been erected."

This was the third lot of land generously deeded by Mr. Simonds for Church purposes.

Rev. William Harrison Ordained a Priest.

In his Report for 1840 to the S. P. G. Society, the Right Rev. John Inglis, D. D., Bishop of Nova Scotia, wrote as follows :

"At a large congregation at the Morning Service in Christ Church, Fredericton, Sunday, October 25, 1840, Messrs. Harrison and Sterling* were admitted to the Order of Priests. . . . The testimony I received from the Bishop of Barbados, and my own knowledge of Mr. Harrison's praiseworthy exertions and exemplary conduct, left no doubt in my mind of his fitness for the office of a Priest."

From the beginning of Mr. Harrison's ministry in Portland, December, 1836, until his admission to the office of Priest, 1840, the Holy Communion was administered to the people by one of the clergymen of St. John (Mr. Harrison during those four years being in Deacon's Orders) the Rev. B. G. Gray, D. D., being the first and the last so to celebrate that office.

* For the Rev. J. M. Sterling, Mr. Harrison entertained the warmest friendship. Appointed Rector of Maugerville, his early death brought sorrow to many, and was a great loss to the Church. He was an eloquent preacher and taught no other doctrine "save Jesus Christ and Him crucified." "The memory of the just is blessed."

St. Luke's Church Consecrated.

Sunday, November 1, 1840, was a memorable day in the history of Trinity Church, St. John, and of St. Luke's, Portland. Bishop Inglis of Nova Scotia, thus wrote the S. P. G. Society concerning the services of the day :

"Five years ago I consecrated a neat little Church for the Parish of Portland which joins the City of St. John. The population has increased so rapidly that the Church was totally inadequate to our portion of that population. A large and handsome Church has therefore been erected at a great expense, which has been borne by the congregation aided by several benevolent and bountiful individuals. At 11 o'clock I consecrated this noble building, which is finely situated and so prominently that it serves as a mark for vessels approaching the harbour. It was crowded with a very respectable and attentive congregation. The Church is named *St. Luke's*."

The Bishop's Last Confirmation in St. John.

"At 3 o'clock I met so large a congregation at Trinity, the Parish Church of the City of St. John, that the aisles were most inconveniently crowded. Eighty-one persons had been diligently prepared for confirmation by their Rector, the Rev. William D. Gray, and nothing could be more interesting than the manner in which they received this holy ordinance. I addressed them at much length, and being much affected myself, I hope they listened to me with becoming feeling. I considered my exhortation as a farewell to this flock, indulging the hope that this growing colony will be favoured with a resident Bishop; and it was my effort and my prayer that it should be useful to them and myself. They listened with apparent earnestness and my hope is that it will be recollected with a portion of the affection with which it was offered to them. The day departed before we left the Church."



THE RIGHT REVEREND JOHN INGLIS, D. D.
LORD BISHOP OF NOVA SCOTIA.
CONSECRATED 1825.

First Confirmation in St. Luke's Church.

"At half past six I returned to the Church at Portland, and was again met by a numerous congregation, of which forty-four* were confirmed. They gave every evidence I could desire of intelligence and devotion; and it was my desire to cherish these in the concluding address. If the day and its labors were followed by some fatigue, they were full of satisfaction and prompted much gratitude to Him whom we were endeavouring to serve."

The Bishop at Loch Lomond.

"Monday the 2nd of November, accompanied by Mr. Harrison, started at sunrise for Loch Lomond, over an indifferent road. We had service at 10 o'clock in All Saints' Church, which was consecrated, to the great joy of its congregation. I did what I could in the pulpit to cherish their best feelings and animate their faith and holiness. As soon as this service was finished, we proceeded ten miles farther, on a very bad road, to St. John's Chapel, in the same parish, on the road leading to Quaco. This building was also consecrated; and I have seldom preached to a more affectionate people. Here as in the morning, notice was given for the celebration of the Lord's Supper for the first time in the Parish. Several of the aged members of the congregation, both men and women, flocked around me after the service, and expressed their gratitude to God, with throbbing hearts and abundant tears, that at last they were to partake of the memorial of a Saviour's dying love. These had been regular communicants in Ireland their native land; and I have never

* Mr. S. L. Tilley (now Sir Leonard) was among the number.

heard the want of a settled pastor more feelingly deplored than by this people. I hope and pray that the way may be opened for the appointment of a missionary. Until one can be sent I have requested Mr. Harrison to take the temporary charge of these interesting settlements, and give them at least one Sunday and one or more week days in every month; to which he has kindly consented, and whenever he can obtain assistance from the casual visits of clergymen to St. John, he will give additional attention to these poor settlements. This will give him some labour and expense, especially as he must keep a horse. He will be thankful if the Society will allow him only £50 a year until a missionary* be placed at Loch Lomond, and I respectfully recommend that such salary† may be allowed him. The Rev. William D. Gray and the Rev. Wm. Scovil accompanied us on this interesting journey, and were gladdened as we were by all we saw in the people, and were made sorrowful as we sorrowed at their sad destitution."

* The Rev. James Disbrow in 1846, at that time in charge of the Mission, Prince William and Dumfries, was appointed missionary at Loch Lomond — up to that time, that is for six years, the mission was in charge of the Rev. William Harrison.

† The stipend asked from the Society was granted — varying from £50 to £100 per annum.

Rector of Portland.

The Rev. William Harrison was inducted Rector of Portland, in St. Luke's Church, January 23, 1841, on the presentation of Sir John Harvey, Lieutenant-Governor of New Brunswick, on the recommendation of the Bishop of Nova Scotia.

St. Luke's Church Incorporated.

March 22, 1841, a Bill passed both branches of the Legislature, in which it was enacted :

"That the said Church called St. Luke's Church shall and is hereby declared to be the Parish Church of the said Parish, and that the Rector of the said Parish duly constituted and appointed, together with the Church Wardens and Vestry of the said Church, so soon as they may be duly elected and chosen pursuant to the Acts in force relative to the election of Church Wardens and Vestrymen, and their respective successors forever shall be a body politic and corporate in deed and name, and shall have succession forever by the name of 'The Rector, Church Wardens and Vestry of Saint Luke's Church in the Parish of Portland.'"

It was further enacted :

"That at least two hundred and fifty free sittings for poor persons shall always be left in the said Church."

"And be it further enacted, that this Act shall commence and take effect on Easter Day, being the eleventh day of April next, 1841."

First Vestry of St. Luke's Church.

At a meeting of the Pew-holders of St. Luke's Church, held Easter Monday, April 12, 1841, for the purpose of electing Wardens and Vestrymen for the ensuing year, the following persons were duly appointed :

WARDENS.

Jacob Allan, William Lawton.

VESTRYMEN.

Hon. Charles Simonds,	John G. Tobin,
Michael Fisher,	James P. Payne,
James Briggs,	John W. Smith,
John Haws,	Thomas Ruddock, sr.,
Francis L. Ruddock,	Charles I. Waterbury,
Francis Smith,	James Travis.

At this meeting S. L. Tilley was appointed Vestry Clerk.

Bishop of Nova Scotia's Last Visit to New Brunswick.

"Thursday, August 26, 1841, as we approached the New Brunswick shore with smooth sea we saw a most calamitous fire* raging in Portland, by which seventy houses were burnt and fifteen hundred persons were deprived of shelter, of whom five hundred were so poor as to be unable to do anything for their own relief. After visiting various parts of the Province

* At this time a fine large ship was on the blocks, in Messrs. Owen & Duncan's shipyard, nearly ready for launching. A workman who was carrying a heated bolt to burn out a hole, dropped it accidentally from the tongs upon a pile of shavings — a disastrous conflagration was the result.

met the Clergy,* Thursday, September 9, at St. John, delivering a charge in Trinity Church, which obtained their serious attention. Friday and Saturday services were held at 11 o'clock and the rest of the day to business.

"In Trinity Church, Sunday, September 12, 1841, at the Morning Service, Alexander Campbell and William Scovil † were admitted to the Order of Priests. After sermon by the Archdeacon, administered the Lord's Supper to the clergy. In the evening preached to a large congregation at St. Luke's Church, Portland, from the words 'Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.'"

In St. Paul's Church, Halifax, are mural tablets to the Right Reverend Charles Inglis, ‡ first Bishop of

* At this visitation 21 clergy out of a total of 26 were present — the only ones now living are the Rev. (Canon) William Walker and the Rev. Alexander Stewart.

† The Rev. Canon Scovil, Ph.D., was born in St. John, April, 1816; died at Brighton, England, February, 1886. For a time he was Curate of Trinity Church, under the Rectorship of Dr. J. W. D. Gray, and for several years Rector of the Parish of Norton, Kings County. After resigning the Rectorship of Norton, he resided in St. John, and for 25 years held afternoon services at the Provincial Lunatic Asylum, then under the superintendence of Dr. John Waddell. This quarter of a century's labor was rendered cheerfully and gratuitously. During the latter years of his life he resided at Brighton, England. In the summer of 1881 he made his last trip to Canada and while in feeble health, expressly for the purpose of officiating at the marriage of the daughter of his old friend, Dr. Waddell, to the present Rector of St. Luke's.

* The first Bishop appointed by the Crown to a British Colony. Born in Ireland, 1734. His father, grandfather and great-grandfather were clergymen of the Established Church. From 1759-64 missionary at Dover, Province of Delaware; 1764, assistant of Trinity Church, New York City; 1777-83, Rector of the same; August 1787, consecrated at Lambeth as Bishop of Nova Scotia, with ecclesiastical jurisdiction over the whole of British North America. He laid the corner stone of old Trinity Church, delivered his first charge to his Clergy and held his first confirmation in St. John, August 18, 1788. Died at Halifax, February 24, 1816, in his 82nd year, the 58th of his ministry, and the 29th of his consecration.

Nova Scotia, and to his son, the Right Reverend John Inglis, its third Bishop, both of whom undertook extensive and laborious Episcopal duties in New Brunswick.

The Right Reverend John Inglis, D. D.,

BY WHOM THE ABOVE MONUMENT WAS ERECTED, HAS FOLLOWED
HIS PIOUS PARENT TO THE GRAVE, THE INHERITOR OF HIS
VIRTUES AND OF HIS ZEAL, IN THE CAUSE OF HIS
DIVINE MASTER, AFTER A FAITHFUL SERVICE OF MANY YEARS AS RECTOR
OF THIS PARISH.

HE WAS CONSECRATED IN THE YEAR OF OUR LORD, 1825, BISHOP OF
THIS DIOCESE. ENDUED WITH TALENTS OF A HIGH ORDER,
HE ZEALOUSLY DEVOTED HIS WHOLE LIFE TO
THE DILIGENT DISCHARGE OF HIS SACRED
DUTIES AS A MINISTER OF THE
GOSPEL OF CHRIST.

HE DIED ON THE 27TH OF OCTOBER, A. D. 1850, IN THE SEVENTY-
THIRD YEAR OF HIS AGE, AND IN THE TWENTY-
SIXTH OF HIS EPISCOPATE.

IN ERECTING THIS MONUMENT TO THEIR LAMENTED PASTOR AND
BISHOP, THE MEMBERS OF THIS CHURCH HAVE THE MELAN-
CHOLY SATISFACTION OF UNITING IT WITH THAT
ON WHICH HE HIMSELF SO FEELINGLY
RECORDED THE VIRTUES OF
HIS FATHER.

Removal of Grace Church.

At a meeting of the Vestry of St. Luke's Church, September 14, 1841, it was

Resolved, That the Rector, Wardens and Vestry of St. Luke's Church, petition his Lordship, the Bishop of the Diocese, for leave to remove Grace Church, and to lease the lot on which it stands, the proceeds to be appropriated to the funds of the Parish Church.

The Bishop having given his consent, Grace Church edifice was taken down and removed to Wall Street, upon the land given by Chief Justice Chipman, and at his own expense re-erected. It was long known by the name of the "Valley Church"; as the Chapel of Ease to St. Luke's, it was named St. Paul's Chapel.

July 24, 1842, it was opened for Sunday afternoon service. Evening Prayer was read by Rev. William Harrison, and a most appropriate and impressive sermon preached by Rev. J. W. D. Gray from the text, Psalm 27; 4, 5: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, and to enquire in His temple. For in the time of trouble He shall hide me in His pavilion, in the secret of His tabernacle shall he hide me; He shall set me up upon a rock." Divine service was held by the Rector of St. Luke's on Sunday afternoons till the year 1850 when the Rev. William H. Shore of Fredericton, (a graduate of the University of New Brunswick, Fredericton, and subsequently of the University of Cambridge, England) took charge. Important changes were then made in the interior of the

Church, the basement was finished, a Sunday School opened, and an organ provided for the Church. The cost of enlarging the Church was borne by Chief Justice Chipman and was another instance of his large-hearted generosity. In 1852 Mr. Shore returned to Fredericton, and the Rev. Charles Lee succeeded him as missionary of St. Paul's. The Vestry of St. Luke's having given formal consent, in 1856, by Act of Legislature, St. Paul's was incorporated a distinct Parish. The Rev. Charles Lee * continued its Rector till the year 1859, when he was appointed by the Crown to the Rectory of Fredericton, made vacant by the death of Rev. Geo. Coster. The Rev. William H. DeVeber, missionary at Upham, followed Mr. Lee as Rector of St. Paul's—a position he still holds.

*The Rev. Charles Lee was a son of Hon. Thomas Lee, Receiver General, and was born in York, September 12, 1826. While ministering at St. Paul's he married the eldest daughter of Henry B. Smith, for many years Collector of Customs at the port of St. John. While on a visit to the Rector of Westfield, Kings County, for his health, he was drowned in the River St. John, July 7, 1873. His eldest son is G. Herbert Lee, Esq., Barrister, St. John.

The First Bishop of New Brunswick.

The Most Reverend John Medley, D. D., Bishop of Fredericton and Metropolitan of the Ecclesiastical Province of Canada, was born in London, England, on December 10, 1804. He was educated at Wadham College, Oxford, and took his degree in 1827. He was ordained on June 14, 1828, and in the same year became Curate of Southleigh in South Devonshire, with a lectureship at Beer, a neighbouring hamlet. In 1831 he accepted the incumbency of St. John, Truro, and in 1838 he was appointed to the vicarage of St. Thomas, Exeter. He was consecrated first Bishop of Fredericton on Ascension Day, May 1st, 1845, in Lambeth Chapel, by the then Archbishop of Canterbury, Dr. Howley. He immediately set sail for New Brunswick and took possession of the old Cathedral Church, Fredericton, on St. Barnabas' Day. The first stone of the present Cathedral was laid by the Governor, Sir William Colebrooke, on October 15, 1845. At the time of his Lordship's arrival in New Brunswick there were but twenty-eight clergymen in the diocese — at present there are seventy-eight.

At a meeting of the Rector, Wardens and Vestry of St. Luke's Church, held June 9, 1845, the following address was read and adopted:

To the RIGHT REVEREND THE LORD BISHOP OF FREDER-
ICTON —

MY LORD,

We, the Rector, Church Wardens and Vestry of St. Luke's Church, Portland, N. B., have learned with sincere gratification of the arrival of your Lordship in this Province; and

we hasten to express the great respect we entertain for the high and holy office to which you have been called by the great Head of the Church, and also our best wishes for your happiness and success in the important work in which you have engaged.

We are bound to the Church of England, my Lord, by the most endearing ties, and we heartily rejoice in the prospect that is now presented to us, by the arrival of your Lordship on our shores, of having the benefits of that Church carried into every part of our Province in all their fullness and beauty—a blessing which we have hitherto but partially enjoyed, in consequence of the extensive charge over which our late highly esteemed Bishop was called to preside.

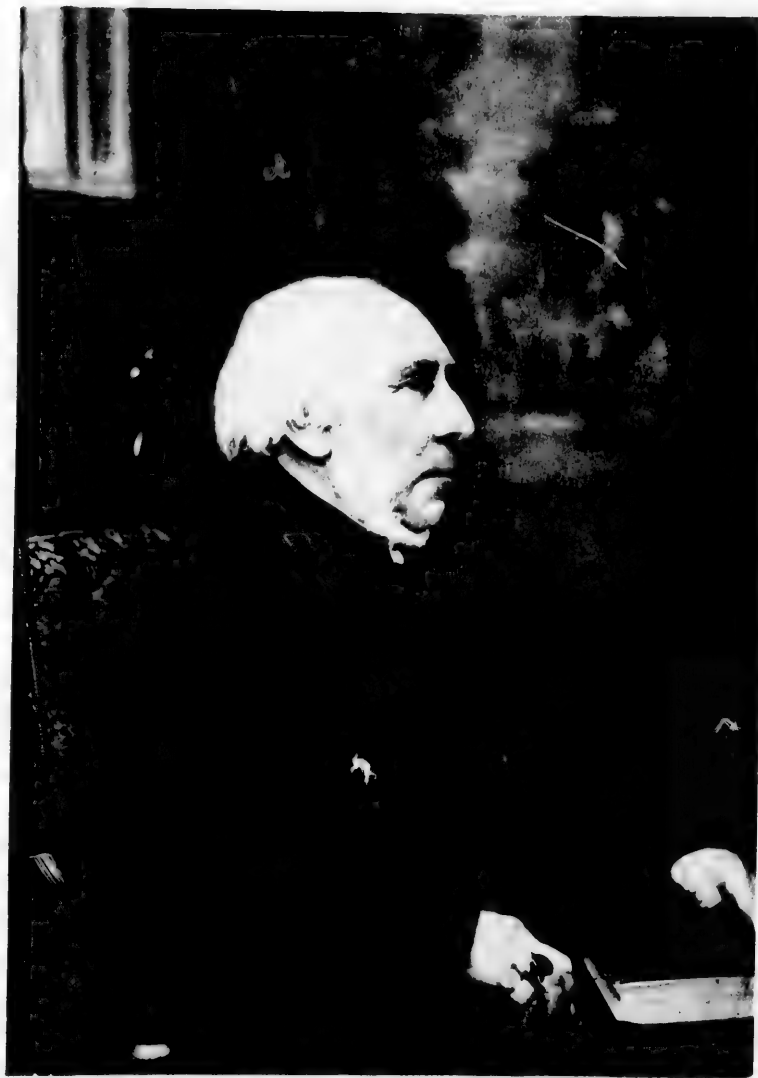
Wishing your Lordship and your family every necessary blessing, we have the honour to remain, with sentiments of great respect, your Lordship's obedient servants.

S. L. TILLEY, *Vestry Clerk.*

Bishop Medley officiated in St. Luke's Church for the first time August 17th, 1845, and administered the rite of Confirmation to a large number. The following extract from a biographical sketch of His Lordship is copied from the *St. John Progress* of September 15, 1888.

After speaking of the "magical influence of a great epoch" and its "golden companionship," the writer of the sketch goes on to say :

"And so we can well imagine that even in the more distant Wadham College, many an influence came on the life of young John Medley, who entered the University in 1822. Coming before the Tractarian reaction had commenced, he found the sober school of Coplestone and Hawkins in the ascendant, essentially Protestant in the highest and most sense of scholarly research, and broad liberality of tone. From the university the transition was wide to the retired fishing village of Beer, just on the border of the Devonshire



THE RIGHT REVEREND JOHN MEDLEY, D. D.
LORD BISHOP OF FREDERICTON AND METROPOLITAN.
CONSECRATED 1845.

coast. But the young curate brought that sturdy individuality and genial face which New Brunswick knows so well, to bear upon the descendants of smugglers and wreckers; and 'Parson Medley' is still talked about by some of the village grandsires, as they watch the matchless prospect across Seaton Bay.

"In Devonshire he found the very characteristics which suited him, the simplicity, humor, force, and a certain almost Caledonian clannishness of county folk, helped by a local accent, which, once heard, is ever loved and never forgotten. So, after a sojourn in Cornwall, it is no wonder that he returned to take the rectory of St. Thomas in Exeter, the ever-faithful city, where he labored until his call across the Atlantic, there to spend the strength and maturity of his life. To those who only know the new world, it is hard to describe the beauties of an old-world city like Exeter: the Cathedral, solid and almost lowly in its unassuming strength and beauty; the old wood-carved houses in the High street; the Guildhall, where Charles I. was welcomed by the burghesses in the course of his daring western march in 1644 to intercept Essex; the market day, when the quiet streets are filled with the country farmers, and re-echo with the cheerful Devonshire tones until the evening, when by each devious and hilly road return the belated visitors, after a jovial dinner at the 'ordinary' the day not having been entirely passed in total abstinence, but whose safety is well ensured by the steady progress of the 'old mare,' ambling along the well-known road, the reins hanging loose on her neck, and the driver usually fast asleep.

"What a change to New Brunswick, as it was in 1845! This only those can measure who know our province as it then was. For one coming from the old-fashioned life of Devonshire, and the cultivated society of Coleridges and Bullers, there was a wide chasm to pass in order to understand the settler of those days, divided between the rum-drinking *bon-vivants* and those whose religion was chiefly

comprised in a hearty hatred for other people's opinions. Anything savoring of sacerdotal claims, even of the mild præ-Tractarian type, was gall and wormwood, Rome and the Scarlet Lady personified.

"For not yet had dawned upon them the truer and more scientific conception of Protestantism, as the practical embodiment of the principle of 'proving all things, holding fast what was good.' Erskine and Vinet and Maurice had yet to spend and be spent, to teach the world again what Luther and Zwingli had spoken to deaf ears. Nor had the idea of the Church of England, as a comprehensive body, rather than as an established and endowed sect, even entered into the minds of any but a scanty minority.

"But let the dead controversies bury themselves; and let us rather think of the Cathedral placed by the river side, forever afterwards his monument and his work. Of that moment when it seemed that it would be never finished, and how prayer was raised, and confidence survived, and then the generous and unknown contribution made all things possible once more. What daring scribe will venture to dwell with needless emphasis on what all who read this journal know as the living and acted sermon of a life-time, that embodiment of the christian and gentleman, blended so that each aspect is the necessary supplement of the other? Who will dare to repent the genial stories which the good Bishop (not seldom at his own expense) loves to relate, and relates so well, of amusing experiences in his travels, and the records of intercourse with many minds, of which none left him unimproved, or uncheered by courtesy or friendly word? Who will speak of that perfect example of simplicity and domestic life, so needful above all in a land where wealth confers the chief distinction, and where ostentation too often passes for the hall-mark of social pre-eminence.

"But these things we need not write, because they are known. His countrymen of this province know now, if they knew it not at first, and learned it but tardily, that they have

among them one who in any century, and in any environment, could have stood in the foremost rank, not as a scholar, although his knowledge far outstrips many possessors of showy academical diplomas; not as an orator, though to listen to his preaching is the supremest luxury to a trained literary taste, and not one of his clergy even distantly approaches him; not even as an organizer, for the business faculty does not thrive perhaps in Devonshire, but in that mysterious result which men call character, which transcends all that men can *do* in what they *are*.

"No figure at the recent Pan-Anglican Congress has excited such attention as that of good Bishop Medley, who (had he wished it) might have preached in every Cathedral pulpit, and been spokesman at each banquet. Around him, scholars of European reputation like Lightfoot and Stubbs, preachers like Magee and Boyd Carpenter, yielded willing deference. And we believe that none can have read without emotion the notice of that service in the little village Church of Lullington, where the Bishop and all his sons met together, for a last meeting perhaps. None of those among ourselves who still are privileged to know and learn of him, but pray that the calm sunset of his life may be prolonged for years yet for the good of the Church, and that his spirit may descend with his episcopal mantle upon those who shall come after him."

Death of Hon. Charles Simonds.

The Hon. Charles Simonds for many years closely identified with the interests and prosperity of St. Luke's, died at his residence, Main street, Portland, directly opposite the Church, April 12, 1859.

At a meeting of the Vestry of the Church held April 25, 1859, the following resolution was unanimously adopted :

" *Whereas*, it has pleased God to remove from amongst us our highly esteemed friend, the Hon. Charles Simonds, this Vestry hereby record their grateful acknowledgements of his many acts of liberality towards the erection and support of this Church, and would beg most respectfully to suggest to the sons of the deceased the propriety of erecting a suitable monument in this Church to his memory."

His son, Henry G. Simonds, at that time one of the Wardens, intimated his intention, in co-operation with his brother, to pay all debts then due by the corporation.

The Hon. Charles Simonds was born at Portland Point, August 22, 1783, three months after the arrival of the first fleet from New York with Loyalists. His father, James Simonds, died at the old homestead, February 20, 1831, aged 96 years. His mother, Hannah Peabody Simonds, died September 25, 1840, aged 91 years. In early life Charles Simonds followed the sea. During the American War of 1812, Sir John Sherbrook, Governor of Nova Scotia, sent from Halifax ten 24 pounders for the battery on Partridge Island, St. John Harbor, with ammunition and other requisites, also 1,000 stand of muskets, in the Store



THE HON. CHARLES SIMONDS.

Ship "Diligence," Capt. Charles Simonds. Being separated from H. M. Ship of War "Rattler" in a heavy snowstorm near Cape Sable, the "Diligence" went ashore on Beal's Island, twenty miles below Machias, Me., and bilged. Her cargo fell into the hands of the enemy. Mr. Simonds early retired from the sea and engaged in commercial life for a few years.

At the General Election, 1820, he became one of the four members for the County of St. John, and was returned at each election till 1846, when he retired to take a seat in the Legislative Council.

In 1850 Mr. Simonds resigned his seat in the Council, and was again returned as a member for the County of St. John. In 1856 he was appointed Speaker of the House.

**Sir Leonard Tilley's Sketch of St. Luke's Church
from 1841 to 1855.**

The first Vestry of St. Luke's Church were elected Easter Monday, April 12, 1841.

Mr. S. L. Tilley was appointed Vestry Clerk and for fifteen years thereafter was invaluable to the Rector and Vestry as a specially able business man. In answer to a request from the Editor of this *Souvenir*, for a brief contribution to its pages, Mr. Tilley — now Sir Leonard Tilley, our honoured Lieutenant-Governor — wrote as follows:

"I have jotted down hurriedly a short memo. of events connected with St. Luke's Church from 1841 to 1855. There were no doubt many incidents that occurred during that period, which, could I recall them, would be of interest to the parishioners at the present time, but my memory has not been found good enough to warrant me in repeating or stating them.

"The Rev. William Harrison was Rector during the whole of this period, and discharged the duties of the parish without any assistance, with two exceptions.

"On Sunday, April 5, 1846, at the evening service, Mr. Harrison, after giving out his text was obliged to intimate to his hearers that he would not be able to proceed. He pronounced the benediction and immediately swooned away in the pulpit. A very general feeling of deep sympathy was evinced in the congregation. He soon recovered from the swoon and was removed to his house, but continued in a very weak state of health.

"At a meeting of the Vestry held April 14, 1846, Mr. Harrison having read certificates from Drs. Bayard and Botsford, explained that his health was so impaired that he felt it his duty either to obtain from the Vestry a leave of absence or to resign his cure. A leave of absence was granted for twelve months, and he was authorized to make provision for the services of the Church during his absence — for that purpose he secured the assistance of the Rev. Richard Simonds and the late Rev. Wm. Boyer, afterwards Rector of Moncton.

"On his return from the United States, the following address from the Church Wardens and Vestry, and from eighty other pewholders, was presented to Mr. Harrison :

"'PORTLAND, *May* 21, 1847.

"'REVEREND DEAR SIR —

"'Upon your return after an absence of several months from the flock which under your pastoral care has been fed and nourished with the Bread of Life, we, your parishioners, and others deeply interested in your health and general welfare, and mindful of the blessings bestowed upon our Parish by Almighty God since the period of your first coming amongst us, and of your efforts of love and duty for the advancement of that cause to which you are dedicated, of which the rapid growth and healthy condition of our Church in this Parish bear ample evidence, hasten as well to proclaim our heartfelt gratitude to Him 'who ordereth all things aright,' for His

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SAMUEL LEONARD TILLEY, 1855.

mercies in restoring you with renewed health to your anxious friends, and for the benefit to be derived from your future exertions for their spiritual welfare — as also to express the sincere and cordial satisfaction with which we hail your return among us.

“ ‘Almighty God hath been pleased to restore you to us in comparatively good health. We praise His Holy Name for the blessing; and pray that it may please His Divine Majesty to permit you for years yet to come to labour in ‘the cause which you have in hand.’ May the blessing of God attend you, our worthy Pastor, in your labours for our welfare, in health may it keep you, in sickness may it strengthen you, and when trouble and the hour of death overtake you, may it prove your comforter. Amen.’

“ ‘To which Mr. Harrison made the following reply :

“ ‘MY DEAR FRIENDS —

“ ‘Accept my thanks for your very kind address. It affords me great comfort to know that many months of absence have not in the smallest degree alienated your affections from me.

“ ‘For nearly eleven years we have lived together in harmony, and from you I have received very many acts of kindness. During my wanderings in search of health in a foreign land, and while surrounded by kind christian friends, you have ever been uppermost in my thoughts, and your spiritual as well as temporal welfare were always the sincere desire of my heart.

“ ‘As to the success with which my poor labours have been crowned since I became your pastor, I can only say that all that has been done must be attributed to the gracious assistance of Him without whose aid our best concerted plans must ever prove futile.

“ ‘As to my future course, that I must leave with Him ‘in whose hands are the issues of life and death.’

"Thanking you once more for your kind address, and praying the Great Head of the Church to shower down on you the riches of His Grace,

"Believe me,

"Your faithful friend and pastor,

"WM. HARRISON."

"While in Massachusetts, Mr. Harrison, accompanied by his family, took up his residence in the town of Taunton, a few miles south from Boston. For several months it was his custom to go up to Boston once a week and assist the city clergy, and frequently the Bishop, the Right Rev. Manton Eastburn, in their Sunday services. This yielded considerable pecuniary remuneration, and by returning to Taunton on Monday, with no parish cares on his heart and mind, Mr. Harrison secured, each week, much needed rest and recuperation.

"In the summer of 1848, Bishop Eastburn visited Portland, and was the guest of Mr. Harrison. On the Sunday during his visit, he preached in the 'Stone Church,' St. John, in the morning, at St. Paul's in the afternoon, and in old St. Luke's in the evening. Mr. Harrison christened one of his sons Manton Eastburn in honor of the good Bishop.

"Again, in 1854, after the disappearance of the cholera, he was granted a leave of absence for a short time to enable him to recuperate his health which had been broken down as the result of his devotion to the suffering in the Parish during the continuance of that fearful epidemic.

"In addition to the two services conducted by him every Sunday in St. Luke's Church, he, for a considerable period, held a Wednesday evening service, as well as a Sunday afternoon service in St. Paul's (Valley) Church, a service at the Provincial Penitentiary, and a monthly service in the Parish of Simonds. The last named services were generally held on a week day, and were well attended, especially during the winter months. The congregations of St. Luke's steadily

increased. January 17, 1854, the Vestry Clerk having informed the Corporation that the then Church accommodation was not sufficient to meet the demands for pews and sittings, it was resolved that a sum not exceeding £250 be expended in the extension and enlargement of the Vestry room, by which some twenty additional single pews were secured. The room in the basement of the addition was used by the Sunday School* which was successfully carried on under the Rector's supervision — the teachers being prepared for their work by instructions given them weekly at the Rector's residence. Looking back upon the amount of work he was then called upon to perform, the only wonder to me is that his health continued as unimpaired as it was and that he was not earlier compelled to resign his charge or procure the assistance of a curate.

"Mr. Harrison was greatly respected and beloved by his people, and his earnest and faithful preaching was signally blessed, adding largely to the list of communicants. That his ministrations were highly acceptable to his congregation was shown by the readiness with which calls for money for the erection, enlargement and maintenance of the Church were met. His own contributions were liberal, on one occasion amounting to £25.

"The most liberal contributor to the funds of the Church during the period I am so hurriedly surveying, was the Hon. Charles Simonds. In addition to a generous contribution towards the funds for the construction of St. Luke's Church, he donated the lot of land on which the Church edifice now stands, valued at £400, as also the lot on which Grace Church stood, the latter valued at £200. Mr. Simonds was also a kind and generous friend of the Rector. He died April 12, 1859, without leaving a will. His estate was equally divided between his two sons, Henry G. Simonds and

* From date of removal of Grace Church, 1841 till 1854, the Sunday School sessions were held in the Madras School House, Black Spring Road.

Richard Simonds.* In looking over his papers a slip in pencil writing was found, requesting that 'Five Hundred Pounds (£500) should be given to Mr. Harrison'—a request that was promptly and cheerfully complied with.

"The Rector was scrupulously particular as to the manner of conducting the services of the Church, objecting to any innovations being introduced. When he accepted the year's leave of absence, he expressed to the Vestry his wish that 'no deviation from the form of conducting Divine Worship, as at present used in the Church of this Parish, should be allowed to be introduced by any clergyman appointed to discharge his duties during his absence.' This request met with the hearty concurrence of the Vestry, and they pledged themselves accordingly.

"I acted as Vestry Clerk from 1840 to 1855, and had charge of the finances of the Church up to 1852, when Mr. Robert Middlemore was authorized to collect the pew rents, and to attend to the financial matters generally."

* Henry G. Simonds was drowned in the Kennebecasis River November 8, 1860, aged 33 years. Richard Simonds died September 9, 1866, aged 36 years.

Canon Harrison.

May 26, 1863, the Rector of St. Luke's was made Honorary Canon of Christ Church Cathedral, Fredericton.

Canon Harrison was a man of large frame, six feet in height, and possessing a commanding presence; of dignified mien, though of an active nervous temperament. His features indicated that he possessed a strong will and a warm heart.

All the people of St. John and Portland and indeed of the Lower Provinces, knew Mr. Harrison either by sight or reputation, and no man was more honored or revered. As a pastor and visitor, especially to the sick and dying, he was eminently happy in devotional exercises. A rich fund of scriptural language which was always at his command, gave to his services in this character a peculiar appropriateness and impression.

As a sacred orator Canon Harrison possessed a combination of excellences. His tone and manner combined clerical dignity with reverential solemnity. He avoided fantastical precision on the one hand and careless irreverence on the other. As a reader of the Holy Scriptures he avoided the sing-song monotone, and read the lessons in a rich sonorous voice, and intelligible common-sense tone, as a man talking to his fellow-men, or rather as a man reading what the Heavenly Father would say to His children. He showed that his mind understood what his lips uttered. At times he read with such striking exegetical emphasis that obscure passages became suddenly luminous. When reading the Church services

his tone was in harmony with the specific subject and occasion. The Litany he always read with touching plaintiveness. Those of St. Luke's Congregation who remember Canon Harrison in his prime and vigor will never forget the subdued volume of supplication and pathos which he breathed into those words: "O God, the Father of Heaven, have mercy upon us miserable sinners."

As a preacher he declared boldly the Gospel of the grace of God. His sermons were fragrant with the odor of his text, context and cognate passages. It was his practice often to improve local occurrences and interesting passing events either as topics or illustrations.

Like his predecessor and successors he adhered to the "old paths" in the mode of conducting liturgic worship, in the subjects of sermons based on Catholic doctrines "as the truth is in Jesus," in the celebration of the Holy Communion and in the parochial administration.

Canon Harrison had an entire distrust of the value of his sermons for any other purpose than his own delivery of them from the pulpit, and shortly before his death left an injunction that they should be destroyed. The strong desire of many to possess in this Souvenir a sermonic memorial of one who for forty years exercised an unusual power in the pulpit, is thus disappointed. Whoever among the living has heard any of his discourses will respond to our expression of regret that at least one of the manuscript sermons was not taken from the old hair trunk bequeathed to the flames.

Friday, March 7, 1879, was the fiftieth anniversary of the Rev. Canon and Mrs. Harrison's wedding. Notwithstanding the raging snowstorm, the venerable couple were surprised at their residence, Beech Hill,



THE REV. WILLIAM HARRISON.

fourteen miles from the city, by a party of relations and friends who presented them with a purse full of gold pieces, and with several other handsome and useful presents.

Mr. Harrison was much affected by the thoughtful and loving motives that prompted these gifts, and made a graceful and touching reply which brought tears to the eyes of his assembled friends and admirers.

In less than two months after this happy anniversary, Canon Harrison was summoned to rest. He died at Beech Hill, Monday, May 5, 1879. Funeral services were held in St. Luke's Sunday School Room, Wednesday afternoon, May 7, conducted by the Rector of St. Luke's and by the Rev. Canon Partridge. At the grave in the Rural Cemetery, the Rev. William Armstrong pronounced the benediction.

D

Rev. William Harrison Tilley.

On Sunday, June 30, 1867, the Rev. William Harrison Tilley, a namesake of Canon Harrison, entered upon his duties as Curate of St. Luke's. Sunday, November-26, 1871, he bid his parishioners and friends farewell, having received a call to become assistant at the Cathedral Church of St. Paul's, London, Ont. When in 1873 a new Parish was set apart in London East, by request of the parishioners he was appointed the first incumbent of the Church erected in memory of the beloved Bishop Cronyn. Four years of useful service here were followed by his acceptance of the influential and important post of first assistant in the Cathedral Church of St. James, Toronto, Ont. While in Toronto, he threw his whole soul into the many varied and important means of usefulness which the pastoral office presents — indeed he devoted much time and energy to extra parochial schemes of work — the temperance cause, foreign missions, educational institutions, diocesan and general Church affairs. It was undoubtedly the burden of overwork in connection with these undertakings, added to the strain of pastoral labor that led to his untimely and lamented death.

Towards the end of August, 1877, he began to complain of pain in the head and inability to sleep. In September he was forced to seek leave of absence — an absence that was, unfortunately, taken up with Church work, both in Montreal and Quebec, where the sleeplessness became fixed.

In quest of complete rest he then journeyed to his old Parish, Portland, St. John. A part of the time



THE REV. W. HARRISON TILLY.

during his stay here he spent at the residence of his aunt, Mrs. Thos. B. Barker, Douglas Road, where the tenderest care of devoted friends and relatives did everything to insure him perfect peace and quiet. He seemed, however, rapidly to grow worse, and rising from a sick bed he languidly journeyed back, a distance of 1,100 miles, that he might once more be "at home."

His end is thus described by a dear friend:

"The first attack — inflammation of the membrane of the brain — seemed to pass off, and hopes were entertained that he was in a fair way of recovery. But tubercular disease of the brain itself supervened, and he lingered but a few days after, in wanderings of mind, most of which were about his Church work. His lucid intervals were filled with the sweet peace of God. In a firm conviction that his end was nigh, in a conviction equally firm of his Saviour's grace and love, in prayers for the success of the schemes in which his heart and hands had been engaged, and for his dear ones, his latest rational intervals were spent. There were flashes of consciousness to the last. He recognized those about him, whispering to his brother-in-law — in allusion to a trip to Cuba projected when there had been a prospect of a convalescence — '*another ship, another voyage.*' And so, surrounded by the ministrations of devoted love, resting on his Saviour's merit, he passed calmly away on Sunday morning to the eternal Sabbath — the rest that remaineth — '*dying as though he slept.*'"

The Rev. William Harrison Tilley was born in St. John, April 26, 1844. His parents were Samuel Leonard and Julia A. (Hanford) Tilley. His father was at that time Vestry Clerk of St. Luke's Church. His mother was daughter of the late James T. Hanford of St. John. He was baptized in St. Luke's Church by the Rector, Rev. William Harrison, September 29, 1844.

His conduct as a boy was very exemplary. While under their immediate care and guidance he never gave his parents an hour's anxiety. He was cheerful, kind-hearted, and especially fond of the society of other boys. His parents were very watchful lest this sociableness (a characteristic of him through life) should in any way prove contaminating to his moral nature.

It was a principle with his parents, as with the mother of George Herbert, that "as our bodies take a nourishment suitable to the meat on which we feed, so our souls do as insensibly take in vice by the example or conversation with wicked company; that ignorance of vice is the best preservation of virtue, and that the very knowledge of wickedness is as tinder to inflame and kindle sin, and to keep it burning." In accordance with this principle great care was taken to prevent Harrison from associating with improper companions. He was kept a stranger to the indecorous language and sports so frequent among city children. He grew up unacquainted with the vocabulary of vice, and he preserved through life the same unsophisticated spirit. His words, his manner and his whole appearance, proved him to be guileless and untainted, "the purity of his mind breaking out and dilating itself, even to his body, clothes and habitation."

As a boy, Harrison Tilley was gentle and retiring, engaging with ardor in the active sports of childhood, but very seldom, if ever, in the strife by which they are apt to be attended; pursuing his studies with attention and fidelity, and performing all his tasks in a manner creditable to himself, and satisfactory to his instructors; never, in any instance that his friends can now recall, incurring punishment or grave censure for any serious misconduct or deficiency. It may be truly said of him

that the same traits of gentleness, discretion, humility, and conscientiousness that marked the man were early manifested by the child — childhood traits which later, with the ripening influence of years, made his life so singularly sweet and attractive. Harrison Tilley was a manly boy, and that is one reason, I fancy, why he became a boyish man. After studying at the St. John Grammar School (Dr. Paterson, Principal), he entered the Fredericton Grammar School, Mr. George Roberts, Principal (father of the Rev. G. G. Roberts, Rector of St. Ann's, Fredericton).

At the age of sixteen he entered the University of New Brunswick, Fredericton. It had been his intention to study for the Legal Profession, though his mother's prayers had destined him for the Ministry, — indeed it was the expectation of *many* of his friends that his life was to be devoted to the Christian Ministry, because they somehow felt that his own feeling would incline in that direction, and because he was regarded as singularly fitted for the office by those who knew him best. From the time that he was old enough to attend a place of worship until he was twelve years old he attended regularly, and with manifest pleasure, the ministrations of the Rev. Mr. Harrison in St. Luke's Church, and doubtless his earnest preaching had a great influence on the young lad's early religious life. Indeed the rector was accustomed fondly to anticipate the time when Harrison Tilley, — "my boy," as he used to call him — would be a pillar and ornament of the Christian Church. It was during his College life — and perhaps in answer to the persistent prayers of others — that his future began to shape itself towards the Ministry of the Gospel of Christ. Gradually his tastes and desires,

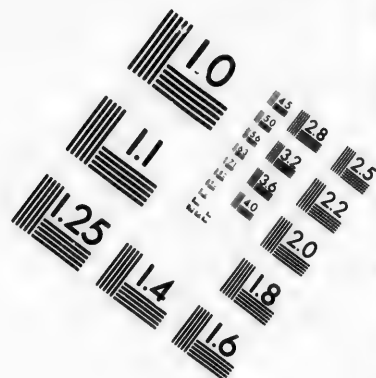
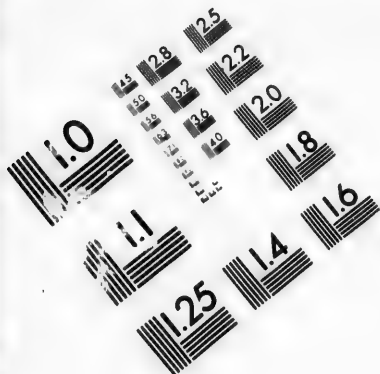
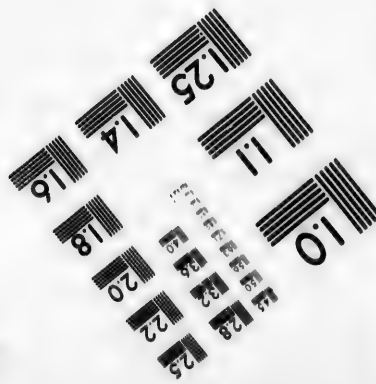
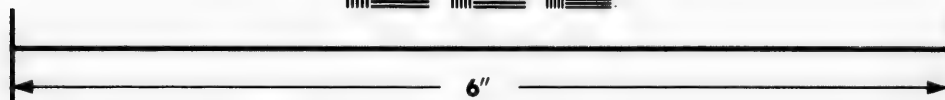
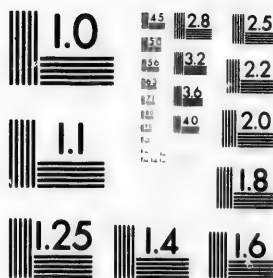


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which had been greatly attached towards the study of law, took a new direction.

His father wrote me under date of March 21, 1889:

"When I ascertained that he had decided upon this course, after the most careful and prayerful consideration, and that he was impelled to it from love to his Saviour, I gave my cheerful assent."

Rev. Harrison Tilley's widow, now residing in Memorial Lodge, London, Ont., writes me as follows:

"In regard to his conversion I may tell you that he never could point to a time or period or day when he was conscious of turning directly from the world to his Saviour; he seemed to realize rather a gradually increasing desire for a better and higher life, and this from his boyhood. I knew him quite intimately from the time we were fifteen years of age. He was then marked by a refined mind, a very winning manner, and extreme gentleness among the younger children of the family; his mother having been called to her heavenly home, he felt that these children were an especial charge from her to him — his father being greatly absorbed in public business. I have seen him at the age of sixteen with a little sister on either knee, inquiring into some dispute, the tearful, angry little faces gradually calming down under his influence; and his decision in the matter under dispute, settling everything, and bringing back harmony and peace. While possessing this gentleness and self-control he had a great deal of firmness, a keen sense of the ridiculous, genuine wit, and great power of repartee. These latter characteristics he possessed to the last."

While at College he bore a high rank as a student, and won the reputation of sound scholarship, especially in mathematical studies, and in those which appertained to the philosophy of man's intellectual and moral nature.

His college life was quiet and uneventful, marked by a studious devotion to his legitimate tasks and free from participation in those youthful pranks and wild excesses which are at once the boast and the disgrace of so many undergraduates. He had the rare happiness of enjoying equal favor with the College Government and with his class-mates—with the former on account of the solidity of his character and the uniform correctness of his deportment, with the latter for his high sense of honour, his frankness, and cordial helpfulness.

In 1864, having been honour man in mathematics and natural science, he took his degree, and soon after entered as a student in Divinity in the University of King's College, Windsor, N. S. After two years of application here, he studied privately until of age for the ministry. Having been ordained Deacon by the Bishop of Fredericton, he entered, June 30, 1867, at the age of twenty-three, upon the curacy of St. Luke's Church, Portland. In 1868 he took Priests Orders.

Previous to his ordination as Deacon he visited Europe and spent some time on the Continent. He derived much benefit from an educational point of view from this foreign tour, and acquired information that he found of great service to him in the discharge of his ministerial duties.

On August 2, 1871, in Trinity Church, (the Rev. Canon Harrison and the Rev. Chas. R. Matthew, brother of the bride, officiating) he was married to Miss Elizabeth M. Matthew of St. John, a lady whose congenial tastes and principles, deep affection, and rare domestic virtues, insured him the comfort and joy of a happy christian home. Mr. Tilley's piety assumed all the beautiful forms of development which belong to

domestic and social life. In his own family it is feeble praise to say of him in hackneyed phrase that he was "a kind husband and indulgent father"—he bore himself towards all its members as he could have done only by regarding himself and them as fellow members of the spiritual family fast gathering above.

One secret of his unique success consisted in the tenderness and strength of affection he felt for and manifested towards all that approached him—an affection that disarmed fear and broke down all barriers, so that even a child or stranger felt in an instant that he was in the presence of one whose heart, big with love, had within it a place for him—an affection which drew the children of the Sunday School to him as to a brother, an affection which led him to sympathize so keenly with young men in their trials and temptations, and that bound so many of them to him as loyal and devoted friends—an affection which won for him a wealth of esteem and love from multitudes of working men and women about him. His parishioners never admired, so much as they loved him, and the living among them to-day cling to his memory with a tenacity that will never let it go. In St. Luke's Parish, Portland, as no doubt in London, Ontario, and in Toronto, the name of Harrison Tilley is a household word. And no wonder. He freely gave to all his hand and his heart. He acted on the principle "the man that wants me is the man I want," be he poor, unlearned, unpopular, unbelieving even.

And for these latter, the skeptical of religion, or the feeble in Christian faith, he showed a peculiar sympathy. "He plied them with the arts of a sacred courtship," and in many pleasing instances which have been

narrated to the present Rector of the Parish, he convinced the gainsayer and relieved the doubter.

Like Goldsmith's *Village Preacher* :

"In duty prompt at every call,
He watched and wept ; he prayed and felt for all ;
And as a bird each fond endearment tries
To tempt its new fledged offspring to the skies,
He tried each art, reprov'd each dull delay,
Allured to brighter worlds, and led the way."

He possessed the happy faculty of interspersing in ordinary conversation religious thoughts and references, and like Herbert's "Country Parson," with his great object "he mingled other discourses for conversation's sake, and to make his higher purposes slip the more easily."

The poet Montgomery says :

"Prayer is the Christian's vital breath,
The Christian's native air."

It may truthfully be said of Mr. Tilley, religion was his "vital breath"; he lived in it as *in* his "native air."

To him Jesus Christ was no mere historic personage, removed by the gulf of nineteen centuries. He was a near and personal friend, walking by his side as of old He did by the side of His disciples, and to whom and of whom it was most easy and natural to speak. He would take upon his lips the name "Jesus Christ" in way of illustration as unblushingly as the youth at our street corners say it in a way of bravado and blasphemy. But it must not be inferred that Mr. Tilley was a solemn-faced, lugubrious Christian. The Son of Man who so loved little children, who "adorned and beautified with His presence" the marriage scene in Cana of Galilee, certainly never frowned away a healthy and

joyful laughter on the part either of His immediate or distantly remote disciples. Indeed we are told, and yet "again" enjoined, to "rejoice in the Lord." It is as true now as in the days of King David, that when the Lord turns again the captivity of His people, collectively or individually, "our mouth is filled with laughter, and our tongue with joy." Mr. Tilley was a happy Christian. He possessed a rich vein of humorous fancy, which was not the least attraction of his qualities. His frequent buoyant sallies of harmless wit in no sense detracted from his Christian character. Like Herbert's Country Parson, he knew that "nature will not bear everlasting droopings, and that pleasantness of disposition is a great key to do good, not only because all men shun the company of perpetual severity, but also for that when they are in company, instructions seasoned with pleasantness, both enter sooner and root deeper. Wherefore he condescended to human frailties, both in himself and others, and intermingled some mirth in his discourses occasionally to the pulse of the hearer."

To meet Mr. Tilley was like meeting a fresh breeze on a sultry day; or like feeling the welcome hearth-glow on a cold day. He mingled in social circles with a kind of "chastened hilarity." Not only could he sympathize with sorrow and suffering, he could enter with a hearty zest into all innocent pleasures of life. He was not only a man among men, but a boy among boys. His singular adaptability made him recognize the truth of the wise man's assertion, "there is a time to weep and a time to laugh." At Sunday School festivals, picnics, or excursions, all his boyish exhilaration would come back to him, and he became all things to all boys. One of our Sunday School teachers, Mr. William H. Smith, declares that "when Parson Tilley would throw off coat

and vest and engage in a foot-race or game of ball the school boys felt that in him they had, for the time being at least, a genuine school-mate — a *real good fellow*.”

In this connection it may be interesting to state that Mr. Tilley was always fondly attached to the children of the Sunday School, which he always personally superintended, and in which even the smallest and most timid flocked about him as about a father. It is said that he knew every one of the three hundred or more scholars by name. Thus devoted to the interests of the young, he reaped the return of their enthusiastic affection. Of the great and good Shepherd it is said, “The sheep hear His voice, and He calleth His own sheep by name.” That same Shepherd left, as his final charge, that command to His under pastors, “Shepherd my sheep, feed my lambs.” In the spirit of the Master, Mr. Tilley called his flock by name — he truly shepherded the sheep and fed the lambs. Especially was he zealous in procuring the attendance of teachers* for the children and of children for the teachers. He superintended the School with an interest and enthusiasm which never failed in himself, and which he endeavoured to inspire in others.

As a pastor Mr. Tilley was social and cheerful, diligent and faithful. It was his desire and ambition to visit all the families of his Parish as often as possible, consistent with his assiduous and devoted attention to the afflicted, the sick and dying. While esteeming it a high privilege to sit by the beds of languishing and

* Until his marriage Mr. Tilley boarded at the house of Mrs. Abram Gregg, Douglas Road. Teachers' meetings were held in his study once a week — meetings which were largely and enthusiastically attended, and whose spiritual influence has been felt in the Parish even to this day.

to aid the last exercises of the dying, fervently commending them to God's mercy, still he strove not to forget the well and living.

In Mr. Tilley's pocket parish register (a model of neatness and precision), handed to me by my predecessor, Rev. F. H. Almon, I find the following characteristic quotations :

"Will you be ready with all faithful diligence . . . to use both private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require and occasion shall be given?"

"I will, the Lord being my helper."— *Ordination Service*.

"If the Parson were ashamed of particularizing in these things, he were not fit to be a Parson; but he holds the rule that nothing is little in God's service; if it once have the honour of that Name, it grows great instantly. Wherefore neither disdaineth he to enter into the poorest cottage, though he even creep into it, and though it smell never so loathsomely. For both God is there also, and those for whom God died."— *George Herbert, "The Parson in Circuit."*

In connection with Mr. Tilley's life as a pastor, a visitor to the sick and afflicted, it may be both interesting and stimulative to those who read this brief memorial sketch of his life and labours, to state that he was nobly and systematically generous—a bountiful and cheerful giver, as well as thankful receiver. His widow writes me as follows :

"I may be too late in bringing before you a principle which my husband strongly upheld, practised, often preached, and which he made the subject of a paper read at a conference of the Clergy in Huron; viz., 'Christian Self-Assessment.' As a young Curate he practised the giving away the tenth of his income. I have found among his papers a little account book which tells the story and gives the secret of his

open-handed liberality. He held this giving of the tenth most strongly, and I have known several cases where people said to him they had so *little* income, at the same time they felt the truth and force of the argument and in faith made venture of setting aside the tenth. Those very parties afterwards were blessed of God with a marked increase of income and prosperity. When our people of the Memorial Church built us a most comfortable rectory, he said the night we moved in, 'Now this house is equal to \$300 a year, and we must give \$30 more to God, out of our income in acknowledgement.' A year afterwards the Wardens waited upon Mr. Tilley and said they had raised his salary from \$1,500 to \$2,000; he took this also from the hand of God, and said, 'as God has been so good to us we must now give the *eighth* of our income to Him.' He always made the receipt of any money or favor an opportunity for a thank-offering. Two months after our arrival in London we were thrown out of a carriage at the railway crossing and were mercifully preserved from injury and from imminent death. The next morning Mr. Tilley enclosed a cheque for \$25 towards a Theological Library for the students of Huron Divinity College, as an acknowledgement of God's mercy. A child was never born to us without an especial offering to God. This principle pervaded his entire Christian course, and I feel that God gave him great influence for good over others on account of his inner life and outer conduct being so closely in accord with the mind and will of his Master."

I have before me a printed copy of the above-mentioned essay on "Christian Self-Assessment." It is a paper which might well be in the hands — as its truths should be in the hearts — of "all who profess and call themselves Christians."

In the course of the introduction he says :

"I suppose we all have also in our congregations men of another stamp — men who, judged by every standard save one,

seem to be consistent members of the Church of Christ — men of pious feelings, earnest, prayerful, wanting to do God's will and advance Christ's kingdom. Every communicant is this by profession: 'Here we offer and present unto thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy and lively sacrifice unto thee.' It is evident, however, that there is a great lack somewhere, or the Church's cause would not languish as it does for want of support. The truth of the matter is, many Christian people act and work and give from caprice, from impulse, from sentiment, and not regularly, on principle, from system. They do not give as the Lord directs, and consequently they do not accomplish what the Lord desires. True discipleship implies a readiness to be convinced, and I offer the following considerations with the full persuasion that they will impress an honest mind, and strengthen us as brethren both to practice and to teach what seems clearly to be the mind of the Spirit."

Then follow, ably and fully discussed, these three considerations:

"I. *Acceptable worship has always been connected with the idea of sacrifice and offering.*

"II. *But there are reasons for a surrender of our substance arising from the character of man, as well as the requirements of God.*

"III. *The present state of the Church and the world demands from every Christian a conscientious self-assessment.*"

In conclusion he said:

"Add together the incomes of all the great Foreign Missionary Societies in England for the last year, and the sum does not amount to the price of a first-class iron-clad. So little, after all, has the love of Christ's Kingdom drawn upon the nation's wealth. It seems that here we have a fundamental need. We want a deeper spirit of devotion in Chris-

tian stewards, a more careful examination into the nature of our individual trusts. In our own little sphere let us do what we can to promote clearer views of Christian duty, and to raise the standard of Christian service. Especially to the communicant members of our church should we suggest the views here set forth. 'We are not our own; we are bought with a price.' We do not work or give to secure God's pardon, but, as grateful for Christ's redemption, we will ever yield to God as an acknowledgement a portion of that which He has given to us. We force no tax or rate on others, but we believe that we are compelled honestly to lay the assessment on ourselves.

" 'We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.' "

As a preacher Mr. Tilley was earnest, direct and simple. He addressed the conscience and the affections rather than the taste or the imagination. His sermons were for the most part on strictly evangelical subjects, and by his convincing earnestness he invariably secured the attention and sustained the undiminished interest of his hearers. Instead of setting forth "the principles or laws of the sacred hermeneutics of the German neologians," instead of dwelling upon the contradicting and conflicting "isms" of ancient philosophers or of modern scientists, the blameless, model life, and the atoning death of a crucified Saviour were the central themes of his sermons.

His first sermon in St. Luke's Church was preached Sunday morning, June 30, 1867, from the text, Rom. 15, 30: "Now I beseech you brethren for the Lord Jesus Christ's sake and for the love of the Spirit, that ye strive together with me in your prayers to God for

me." After speaking of the duty and advantages of prayer, both public and private, he closed as follows:

"I have chosen this subject, my dear brethren, for our first discourse, because I think it is one which may be made exceedingly profitable to us on the present occasion. Many of you are aware that in the good providence of God I have been sent here to begin my work in the ministry. I need not more than allude to the peculiar ties that bind me to this parish; the intimate relations that have ever existed between your rector and myself; the particular interest I must always take in the Sunday School, where many of my earliest lessons were received, and in the congregation of which I was for a time a member. There is, however, a still closer bond than these between us — the responsibility of the Christian ministry. No matter how humble one's sphere of duty may be, whether it lie chiefly in the school and among the children, or whether it extend to the more public ministrations of the sanctuary, the same all important matter is at stake — the salvation of immortal souls. To think that there are some here this morning for whom I may be held accountable hereafter because I had not the boldness to speak when christian love required it, or because through idleness I neglected some manifest duty, is indeed an awful thought. St. Paul himself was forced to exclaim 'Who is sufficient for these things?' Where then shall we find words to describe our weakness? But there is another, and a comforting thought, 'My grace is sufficient for you.' Yes, my brethren, that is all we need and He freely gives it to all who ask him. And since He has promised such a treasure to His Church, shall we not as a congregation fervently pray for an outpouring of His Holy Spirit upon us, that hearts now divided between Christ and the world may be established and strengthened and that others may be roused from the sleep of death. In a question like this which affects the eternal welfare of clergy and laity alike (for our interests must ever be the same and it is a most dangerous mistake to make it otherwise), is it too much to

request that every member of this congregation should in their private prayers ask for the Divine blessing on our work, that we may have one common aim — the glory of God and the salvation of man."

Mr. Tilley's farewell (and as it proved last) sermon in St. Luke's was preached Sunday evening, November 26, 1871, from the text Eph. 3, 14-21: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now, unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

At the beginning of the sermon he spoke as follows:

"It seems that we turn instinctively to the writings of St. Paul whenever circumstances lead us to think specially of the relation between pastor and people. He is our pattern minister of the gospel, the most blessed instrument in the hands of God for the conversion of sinners and the edification of saints. He is always earnest, always faithful, always loving; and his intercourse with the Churches that he founded or strengthened is always profitable for our study.

"When in the goodness of God I was permitted first to speak in Christ's name from this pulpit, I asked you to consider a verse in the Epistle to the Romans where the common

interests of pastor and people were declared; and now that our connection is drawing to a close, now that I am here to speak for the last time—it may be forever, but at least the last time for a season—I cannot find any words that will bring before you more accurately what I would wish to convey than these inspired verses quoted for our text.”

After developing the thought that our comprehension of the breadth, length, depth, and height of Christ’s love to us depends on our being rooted and grounded in love to him and to each other, he concluded as follows:

“I look back to-night upon many services enjoyed in this house of God. I recall scenes of sorrow and scenes of joy when we have been permitted to share each others’ sympathies. What has been accomplished during our connection God alone can tell. How many souls have been drawn to love the Saviour, He alone knows. But we have seen some renewing their baptismal vows and pledging a life’s service. We have seen some wanderers returning to their Father’s table—we have hope concerning many who are yet only *almost* persuaded. Viewed generally there is much to *discourage*, much to encourage. Much to cast down, because as a minister of the gospel I have shown so little of my Saviour’s love for your souls. Much to give comfort if there is one here to-night who is stronger in the faith by any word I have ever been permitted to utter; one who is rejoicing in the liberty of the gospel which as Christ’s messenger I have been allowed to declare. But let not man exalt himself and let not any exalt the agency of man.”

“If no fruits offer, be humbled over the lack of zeal and prayer and faith which that barrenness represents. And if in the wonderful goodness of God there are little buds of promise or fruits of loving faith, then be humbled the more before the love of God who has chosen to work by such unworthy means. In all cases we must say ‘unto Him that

is able to do exceeding abundantly above all that we ask or think, according to the *power that worketh in us*, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.'

"And to God be glory that he has put it into your hearts to listen so attentively to His message and to receive me so affectionately as His messenger. And if I may dare to make one request and to crave from you one special favour, it is that you my dear, dear, Christian friends, would follow me in spirit where I am going and would ask that God would, according to the riches of His glory, grant grace and strength for my new work and new duties; that these changes on earth may tend to His glory and to our own mutual growth in the knowledge and love of God."

Mr. Tilley was in no sense a controversial preacher. Whenever by force of surrounding circumstances, or by the pressure of contemporary events, he assumed topics bordering on the region of controversial discussion it was with the fixed design of "preaching up his own sentiments, rather than preaching down the sentiments of other men."

He was earnest for the faith once delivered to the saints, yet meek and unobtrusive upon the feelings of others; thoroughly imbued with a sense of the everlasting importance of Christianity, yet little heated by the spirit of proselytism.

From an essay on "Clerical Culture," read by Mr. Tilley at the Deanery Meeting of Middlesex, Ontario, in September, 1875, I make the following quotation, interesting as showing at once the stand he took midway between the Church of Rome and Dissent, and the spirit which actuated him. He says:

"I come now to a secondary qualification, but an important one. We are the clergy of a grand, historic Church. What-

ever be her faults or failings, it is evident to all that she occupies a peculiar position in the world. The Church of England may not be perfect—past revisions of her liturgy have proved beneficial. There is, doubtless, yet room to amend; an opportunity to remove an occasional barrier of brushwood beneath which error has taken shelter; but her sons may feel this, that the better they know her the more she will be loved. There is no communion on earth so comprehensive and so defensible. She stretches out a hand on one side to all the piety that rests on the Saviour. The enlightened Dissenter of every name may love her teaching, and already her divines are among his favorite instructors. On the other hand she has never unchurched the Church of Rome, while she protested and protests most strongly against her heretical innovations. She offers to every Catholic all the order and authority that primitive Catholicity presented. She testifies to the continuity of the Christian Church as well as to the simplicity of the Christian faith, and thus she offers an asylum to the old Catholic on the one side and to the orthodox Puritan on the other. She can satisfy the legitimate longing of each, and there need be no doubt that if her ministers faithfully publish the old evangelical doctrines, and set forth the primitive apostolic order, she must gain from each.

“I do not wish, even here among ourselves, to say an unkind word about any Christian community, but I have always thought that, were I an old Wesleyan minister, I should discourage, as much as possible, the study of ecclesiastical history among divinity students, for fear that they should read themselves back to Wesley’s Church. It is a grand thing to feel that you have right and reason and history on your side, and that when your opponents become better informed, their hostility will cease. To me at least, it seems that one outside of our communion who reads honestly the records of history must perceive the advantages which we possess. And if this be true, if this superiority exists, if we are able to offer a broad, historical and Scriptural basis for

friends inside and friends without, surely we ministers should be men of extensive historical reading and cultured minds. We cannot expect men to be won by narrow bigotry or limited knowledge; therefore, because God has given to our Church certain gifts which disorganized Christendom to-day sadly needs, we should be able to appreciate the blessings, and, from a broad, intelligent acquaintance with facts, from the confident elevation of a scholar, we should be able to present these features of excellence."

Mr. Tilley was a hard worker. The bare recital of the regular work voluntarily undertaken by him suggests his estimation of the grandeur and importance of his priestly office. With him a perfunctory rendering of his holy duties was an impossibility. He knew the priesthood not as a profession but as an order and life. With the enthusiasm of his Divine Master he would say, "I must work the works of Him that sent me while it is day—the night cometh when no man can work."

In the words of a "workman that needeth not to be ashamed, rightly dividing the word of truth"—himself* speaking from a wide experience concerning a deceased brother clergyman:

"The life of the parish priest is but superficially known even by most Church people. The world knows nothing of it and commonly misjudges it. But to one who, as the ordinal exhorts 'applies himself solely to this one thing and draws all his cares and studies this way,' every hour is filled with work, and every work is filled with interest. There is heroism in it and he knows it. Sermons, not essays, but messages from God, to prepare; children to catechise; a Sunday School to supervise; classes for confirmation to

* The Rev. George Morgan Hills, D. D., Dean of Burlington, New Jersey.

instruct; parochial guilds to guide; prayer, in public, in families, by sick beds, in private, to offer; eucharists to celebrate; besides what cannot go into the parish register or a parochial report, 'labor and travail, night and day,' reproof, rebuke, encouragement and consolation with individuals, which will only be known at the last great day. Oh, what volumes will be opened to the praise of those who have been 'instant in season, out of season.'"

Mr. Tilley's unremitting labors in Portland, in London, and in Toronto, made serious inroads on his health. The tired body grew faint by reason of its insufficiency for the toil and care he would take upon himself; the tired heart and brain grew weary with the bearing of burdens which might well have broken down a physically abler man. In the strong words of the Hebrew prophet the zeal of God's house was consuming him — was eating him up. At last, compulsorily and tardily, he sought relief, but sought in vain.

He died as he had lived "having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable and religious hope, in favor with God, and in perfect charity with the world."

As has been beautifully said of another whom he resembled in the piety of his character and the suddenness of his departure:

"His Master came suddenly and found him faithful in his charge, and waiting for His appearance. His latest opportunities were spent in his Lord's service, and in ministering to his flock. He had scarcely put off the sacred robes with which he served at the altar of his God on earth than he was suddenly admitted to His sanctuary on high and clothed with the garments of immortality. Beautiful upon the

mountains were the feet of this glad messenger, when, in the freshness of his young enthusiasm, he came bringing the good tidings of salvation. And beautiful, still beautiful, his footsteps in the valley, when in the soberer maturity of manhood, he departed bearing his sheaves with him."

On the day of his burial the bells of London were tolled, a mournful silence pervaded the streets, and customary business was in many instances suspended, so deep was the general sympathy at the sudden prostration of common hopes at the moment when they seemed highest.

"Saints who seem to die in earth's rude strife,
Only win double life:
They have but left our weary ways,
To live in memory here, in Heaven by love and praise."

With those who knew Harrison Tilley, though dead, he lives. To those who loved him, he speaks, though voiceless. The residue of their earthly pilgrimage will be richer and happier, because it was vouchsafed to them to walk even a little of the way at his side, and to listen to his sweet and earnest counsel.

*Remember them which have the rule over you, who have spoken unto
you the word of God; whose faith follow, considering
the end of their conversation,
JESUS CHRIST,
the same yesterday, to-day and forever.*

The Rev. William Bellmore Armstrong

Was born in Valparaiso, South America, April 7, 1842. His father was the Rev. William Armstrong, for twenty-eight years Rector of St. James' Church, St. John. He was educated at Windemere College, England, and graduated at King's College, Windsor, N. S. Ordained Deacon at Christ's Church, Windsor, in 1865, and Priest at St. Luke's Cathedral, Halifax, N. S., in 1868. He was appointed Curate of St. Paul's, Halifax, where he remained from 1865-69. He then became Incumbent of St. Andrew's, Shediac, N. B., and in November, 1871, Curate of St. Luke's, Portland, under Canon Harrison, and immediately succeeding the Rev. W. H. Tilley—a position he held for three years and three months. He preached his first sermon in St. Luke's on Advent Sunday, December 3rd, from the text Rom. xiii., 12: "The night is far spent, the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armour of light."

On the 21st of October, 1874, he was married to Miss Stukely Gray Wright, of Charlottetown, P. E. Island, and on his return to the parish was presented by the parishioners with a purse of \$164. He resigned the curacy of St. Luke's March 3, 1875, entering upon the curacy of St. James' Church, St. John, of which his father was then rector.

Mr. Armstrong writes me:

"The principal work performed by the curate other than on Sunday, consisted of visiting the sick and officiating at baptisms and burials. The parish is so large and scattered that the visiting necessarily took up a great deal of time.

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THE REV. WILLIAM B. ARMSTRONG.



Some idea of the amount of parish work to be done may be gained from the fact that during the ten days from June 15-25, 1874, there were no less than eight funerals attended to, and five weddings performed. The services on Sunday were well attended, especially in the evenings, when the church was often crowded. The Sunday school has always been an important factor in the work of St. Luke's Parish, and which the curate always superintended in person. In the larger school the number of scholars enrolled was 266, with seventeen teachers and officers. The infant department, which numbered 119, assembled in the porch and gallery of the church, under the indefatigable superintendence of Mr. Wm. H. Smith. There was also in the gallery a well conducted Bible class of seventeen young ladies, who were taught by Mrs. William Shives."

Mr. Armstrong is at present Rector of Grand Falls, N. B.

On the evening of May 4, 1875, the Wardens and Vestry accepted the conditional * resignation of Canon Harrison at the same time expressing their "deep regret that the failing health of the esteemed Rector of St. Luke's Church renders it necessary to secure the services of a suitable person to succeed him as Rector."

At a meeting of the congregation held on Thursday evening, May 27, 1875, the Rev. Foster H. Almon, Rector of Trinity Church, St. Stephen, N. B., was duly elected Rector, and a committee, composed of Messrs. Shadrach Holly, David Tapley, Matthias Hamm, John Tapley and Joseph Horncastle, was appointed to prepare and present an address to the Rev. Canon Harrison.

At noon of the following day, Friday, May 28, 1875, the most disheartening event in the history of St. Luke's

*The condition was "with the distinct understanding that my successor shall be appointed on or before the first day of July, 1875."

Church occurred — the total destruction of the edifice by fire.

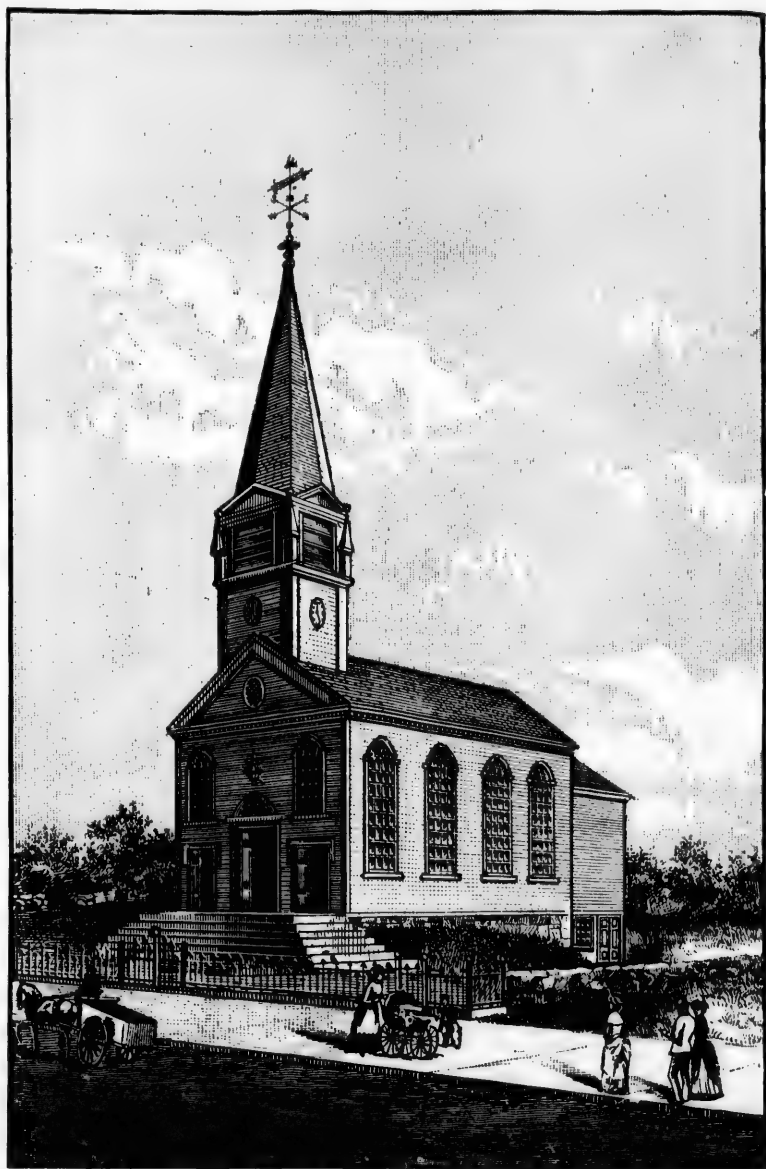
The following account of the fire is principally taken from the report in the *Daily Telegraph*, as written by an eye-witness, James Hannay, Esq. :

“The origin of the fire is not clearly known. It was first discovered in the barn in the rear of Keltie's brewery, off Main street. In an incredibly short space of time the flames had enveloped the barn, and, fanned by a strong north-west wind, which blew almost with the force of a gale, they spread to an adjoining shed, and thence to the brewery in front. So rapid was the work of destruction that the brewery was in a sheet of flame in a few moments. From the brewery the fire extended to Mr. Keltie's house on Main street. A burning shingle flew up from the brewery, crossed the small lane adjoining, and lodged in the belfry of St. Luke's Church. Everything about the spire was as dry as tinder, and it was but the work of a moment for it to become ignited. The flames ran up the spire and, circling in a long forked tongue, which spoke of ruin to everything near it, impended upon the body of the Church, and soon enveloped the whole of the large edifice in their folds. The scene as the flames laid hold of the steeple and shot upwards, high toward the sky, was terribly grand — they seemed to gloat in the mastery they were so rapidly gaining. The burning of so large and lofty a building, with so strong a wind blowing, threatened the surrounding buildings with instant destruction. Mr. Alexander Rankine's house adjoining the Church was soon on fire and, although built of solid brick, burning fiercely within, every door and window adding to the draught, and making it glow like an enormous stove. Burning shingles and fragments of wood, driven by the strong breeze, flew thickly across Main street and down into the valley, and the large Simonds house, occupied by Count DeBury, caught fire. The flames leaped from house to house down the line of Harrison street with a rapidity which was perfectly awful — in a few

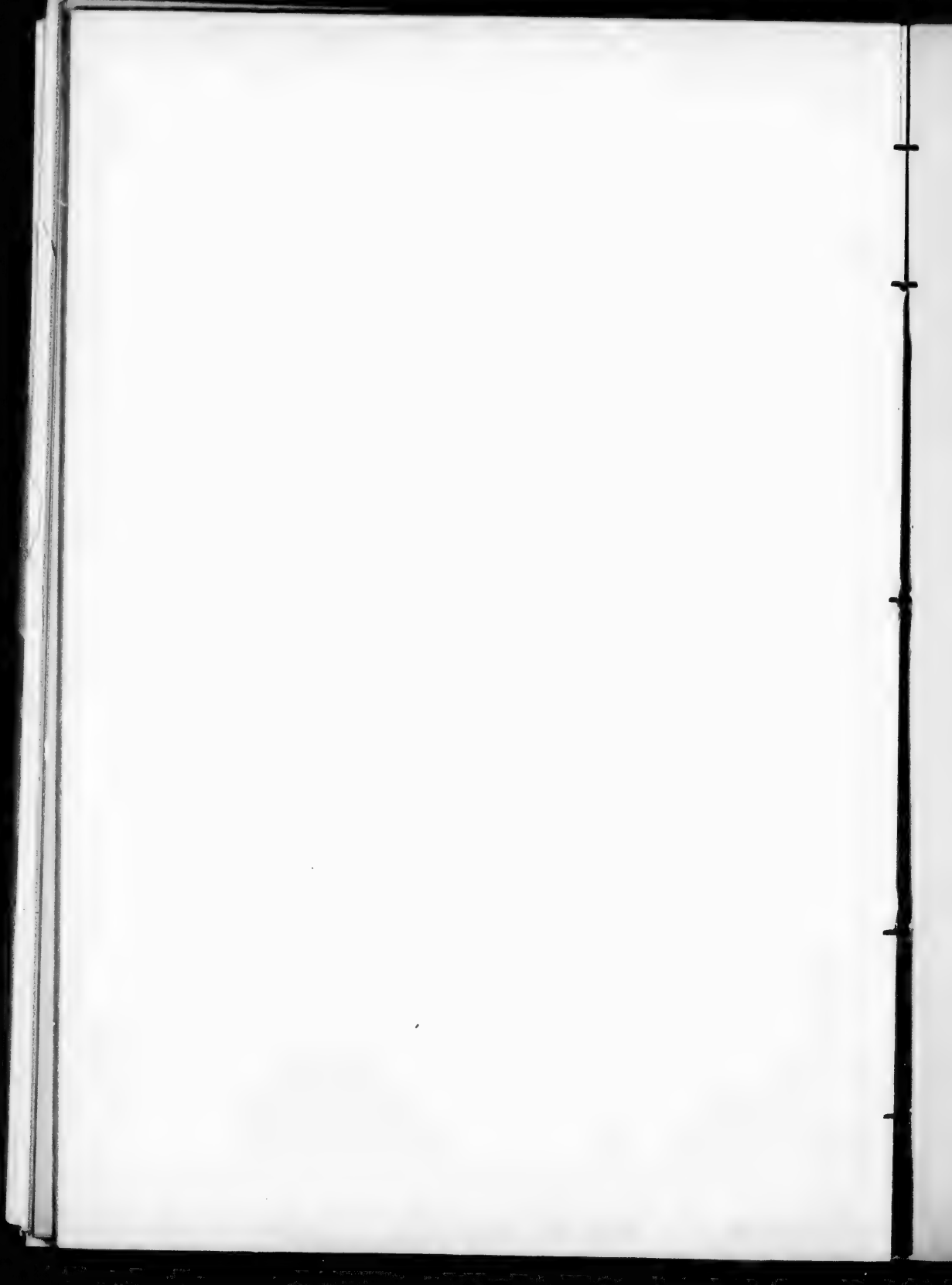
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ST. LUKE'S CHURCH, 1838-1875.



minutes they had reached the shipyards on the Strait Shore road. The wind was fitful, squally and strong, blowing in eddies which sent sparks flying towards the most unexpected places. Many burning shingles and rafters fell far to the eastward of the Police Station, and but for the most constant watchfulness on the part of the people, these masses must have developed into fresh fires.

"No one who was not an utter stoic could view without emotion the scene of devastation which presented itself to the eye. At half past one o'clock buildings covering many acres of land were in flames. To one looking from the heights east of the Douglas Road, it might have seemed that he was gazing on some fragment of a burning world. The whole valley was a sea of fire and smoke — a valley of death where nothing could live but the all destroying flames.

"Chesley's iron knee foundry; the buildings of Hilyard Bros., including their workshops, pattern lofts, offices, marine railway and shipyard; Brown's shipyard, with a ship nearly finished on the stocks; acres of timber belonging to Hilyard Bros. and others; a great quantity of pitch pine owned by Robert A. Gregory, with many buildings on the Strait Shore were all one mass of fire. As a picture it was grand, but it was a sad sight to anyone who considered the vast loss of property it involved.

"The fire area covered more than 20 acres of ground. Eighty dwelling houses and workshops were destroyed; 163 families turned out of doors, and property lost to the value of over a quarter million dollars.

"During the progress of the conflagration Fort Howe and most of the heights in the vicinity were covered with thousands of spectators, lending quite a picturesque aspect to the scene. But besides these, on the heights above the Strait Shore, and in the fields to the north of Main street, were little groups of watchers of another sort. These were the houseless and homeless, who now did not know where to lay their heads. It was a pitiful sight and only redeemed from the tragic by the composure and fortitude of the sufferers.

"St. Luke's Church was insured for \$8,000 — loss about \$17,000. It had but recently undergone extensive repairs.

"A very striking coincidence is noticeable in the destruction of old St. Luke's by fire at the precise close of Canon Harrison's long pastorate. Under his leadership the Church had been built and for thirty-nine years he had been its only rector. On Thursday evening he had resigned his charge on account of ill health, and the Rev. F. H. Almon was appointed his successor. It proved to be the last evening for the old Church. The next morning at 10 o'clock, Canon Harrison telegraphed to Mr. Almon the news of his appointment, but probably before he received the despatch, the Church which had just become his was destroyed."

After the destruction of the church by fire, and until the basement of the present edifice was completed, services were held in the Temperance Hall, corner Simonds and High streets (the site of old Grace Church), since destroyed by fire.

June 4, 1875, the plans and specifications for a new church edifice, as drawn by Mr. D. E. Dunham, architect, St. John, were accepted by the vestry, and a building committee chosen, composed of the following gentlemen: F. L. Ruddock, R. A. Gregory, David Tapley, Matthias Hamm, Henry Hilyard, Richard Farmer and Joseph Horncastle.

At considerable expense in blasting rock and leveling, a large and substantial basement of brick, trimmed with free-stone, was completed and opened for divine service January, 1876.

The Rev. Foster H. Almon was born in Halifax, N. S., August 31, 1827. Both his grandfathers were Loyalists, and served as officers on the British side during the Revolutionary War.

He was educated at the Halifax Grammar School, and graduated from King's College, Windsor, 1848.

He was ordained Deacon by the Bishop of Fredericton, September, 1850, in St. Paul's Church, Halifax, and Priest by the Bishop of Jamaica, in 1851, in the City of Jamaica. His first charge was acting Garrison Chaplain in Halifax. Subsequently, on account of his health, which at that time required a milder climate, he returned to Jamaica, where he remained for about ten years. He then removed to the Danish Island of St. Croix, where he was Rector of St. John's Church for about four years. In this Parish there were about 5,000 church people and more than 1,000 communicants.

Returning to Nova Scotia, he accepted the curacy of St. George's Church, Halifax. While holding this position he visited England, and during a few months of his stay in London acted as curate of St. Paul's Church, Kensington Cross. At the death of the Rector of St. George's, the Rev. Dr. Uniacke, he resigned the curacy, and after a short visit to the United States, was elected Rector of Trinity Church (St. Stephen) in the Diocese of Fredericton. Upon the resignation of the Rev. Canon Harrison, Rector of St. Luke's Church, Portland, Mr. Almon was elected to the vacant position. After a rectorship of three years in St. Luke's, he became incumbent of St. Mary's (free) Church, St. John, N. B. He remained two years at St. Mary's, and then accepted the rectorship of St. Mary's Church, Richibucto, N. B., where he remained four years and nine months. After resigning this parish, he took charge, for one year, of the Episcopal Church in Mechanicsburg, Diocese of Central Pennsylvania, U. S. A. On leaving this parish he returned to the Diocese of Nova Scotia, and took charge of Trinity Church, Halifax, a mission church of St. Paul's

—(Trinity Church has since become an independent parish, with the Rev. Mr. Almon as Rector).

In a letter to the Editor, he thus writes :

“ You will see that it has been my lot to labour in various Dioceses and to congregations of all sorts and conditions of men ; to work for years among the long oppressed African race, to hold a charge for a short time in the great Republic, in crowded London, and in town and country in the Diocese of Fredericton, and in my dear native land — Nova Scotia, where I hope I may end — as here I began — my ministry. While much may be said in favour of a long pastorate, I think this may be said in favour of such a varied life as mine has been, that it gives a wider experience of the varied characters of the human family, and enables one to preach the Gospel to many thousands of souls. It has been my endeavour ever to preach the Gospel of Christ with earnestness and plainness, to hold up our Lord as the only Saviour, and simple faith in Him as the source of union with Him. In looking back over a ministry of 38 years, I have indeed much to be thankful for in being spared so long — much to regret because of failure in duties. I hope, my dear brother, that God will bless, more and more, your labours in the important Parish of St. Luke’s, where I found so many kind and true friends, and that as years roll on increasing Christian influences will go forth from the Church to the community.”

During his long ministry Mr. Almon has always sought to promote the cause of christian education and the relief of the needy on judicious principles of help and systematic charity, ever seeking to encourage self-reliance. A kind and benevolent visitor to the houses of the poor, and in connection with every counsel, which a desire for their moral and spiritual welfare might prompt, he has made it a principle through his ministerial life, in his visits, to relieve, if possible, their temporal wants. The poorer portions of his various

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THE REV. FOSTER H. ALMON.

flocks have always experienced his particular concern, and have proved him to be a kind and affectionate pastor in the hovels of poverty, the chambers of sickness, and the abodes of bereavement. For many years he has also urged on his different congregations the duty of aiding and supporting the great temperance reform movement as a part of the work of the Christian Church.

August 1, 1878, the Rev. F. H. Almon resigned the Rectorship of St. Luke's, having accepted an appointment to the incumbency of St. Mary's (Free) Church, St. John.

Wednesday evening, August 28, 1878, the Rev. L. G. Stevens was elected Rector of the Parish. On Sunday, November 10, 1878, he entered upon his new duties. From August till November Sunday services were conducted in St. Luke's by the Reverend Messrs. George M. Armstrong, William Armstrong, Fenlow Alexander, Clement K. Richardson, William O. Raymond, James P. Sheraton, George Schofield, and by the following licensed Lay Readers: Messrs. G. Herbert Lee, William M. Jarvis, and T. W. Daniel.

The following biographical sketch of the present Rector of St. Luke's is copied from the *St. John Progress*, of August 18, 1888:

"The Rev. Lorenzo Gorham Stevens is of English-Swedish ancestry — his paternal grandparents, Abel Stevens and Hadassa Mills, having come from England to Massachusetts in the latter part of the last century. His maternal grandfather was Wilhelm Edlund, shipowner and merchant of Stockholm, Sweden. The brother of the latter was private secretary to Gustavus III. His grandfather left no male issue, and the surname, so far as can be learned, is now extinct in America.

"The subject of this sketch was born December 26, 1846, at the celebrated summer resort, Bedford Springs, a few miles from Boston, Mass. At twelve years of age, having 'skipped' one class in the Francis Street Grammar school, Boston, he entered the Latin school, Principal Buck, where he remained five years, taking honours in Greek and Latin. At the age of seventeen, he entered, free of conditions, Harvard University, Cambridge, graduating at the age of twenty-one. His favourite studies in college were the languages, ancient and modern history, and mental and moral philosophy. He also made a special study of physiology, and anatomy as taught by Prof. Wyman, intending at that time to adopt medicine as a life profession. A large part of the year following his graduation he spent in New York city, pursuing his favourite studies— anatomy and medicine, visiting the hospitals, and enjoying the instructions of such men as Dr. John Miller and Dr. Edward H. Dixon—the latter one of the most original-minded and inventive surgeons of the age.

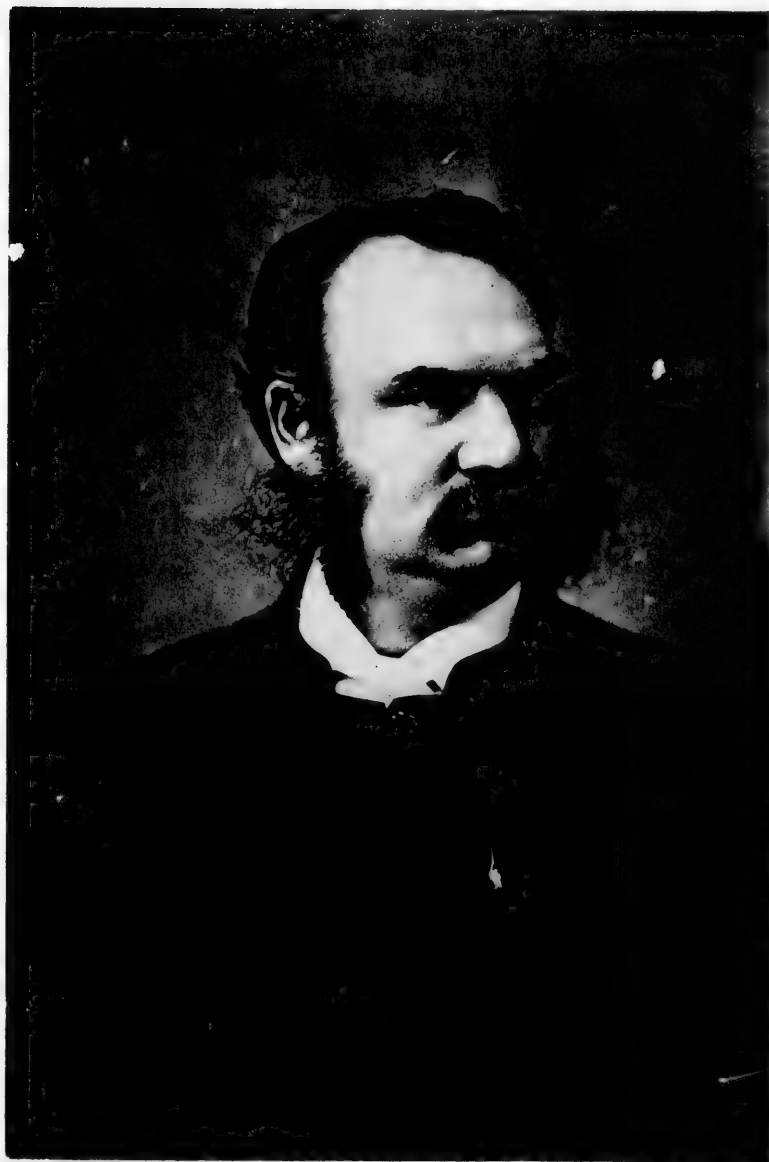
"Medicine, however, was not to be the life-calling of Mr. Stevens. Possessed of keen perceptive powers (a prerequisite to a good physician), rendering a rapid and skilful diagnosis a matter of comparative ease, of a constitutionally sympathetic temperament, itself a healing medicine in a sick room, with a reasonable prospect of a fair income (Dr. Dixon's averaging \$25,000 a year), it would have been a difficult matter, had not the heart's promptings overborne the head's reasonings, to exchange the prospective life of a physician for that of a clergyman.

"We speak of the medical profession as a vocation, a *calling*—and so it should be; a man should be endowed with aptitudes and predispositions so special and marked that his whole nature unites in calling him to that distinctive work. But there is a higher call than that of local and temporary and prudential considerations—than that even of one's own capabilities and peculiar aptitudes. It is the call of the

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THE REV. L. G. STEVENS.

Master: 'Follow me; go into all the world; disciple all nations.' There is one profession which it is generally and justly thought to be presumptuous to enter without being distinctly and emphatically called — and called of God.

"With this calling sounding in his heart Mr. Stevens announced his decision to his old friend and teacher, Dr. Dixon, who had once offered to place at his pupil's disposal when the end should come, suitable materials for a biography. Mr. Stevens returned to Cambridge, and in September, 1870, entered the Episcopal Theological Seminary, where he remained one year. He then obtained a leave of absence and spent the years 1871 and 1872 in foreign travel, at the same time prosecuting his theological studies. Travelling slowly through Scotland, England, France and Belgium he reached Germany, where he spent eight months in Dresden and Berlin. While in the latter city he attended the University lectures on Systematic Divinity, by the world-renowned exegete, the late Dr. Dörner. Mr. Stevens leisurely continued his travels, spending one-half the day in close study, the other half in enjoyable and instructive sight-seeing. While in St. Petersburg he made a careful observation of Russian life, as also of the religion of the Eastern or Greek church, as seen in the daily life of the people, and as displayed in the gorgeous and sensuous ceremonial of both parish and cathedral churches. Journeying through Finland, he reached Upsala, Sweden, and visited the ancient university of his ancestors, thence to Stockholm, the birthplace of his grandfather. After a lengthy and profitable tour he returned again to Cambridge, and graduated with the degree of B. D. in the seminary class of 1874. The seminary studies in which he took high rank were ecclesiastical history, systematic divinity, and comparative religion.

"His diaconate he spent in Massachusetts, doing mission work and preaching in several places. In September, 1875, he received a unanimous call to the rectorship of Trinity Church, St. Stephen, N. B., made vacant by the resignation

of Rev. F. H. Almon, and in January of the following year was admitted to the order of the priesthood in the Cathedral, Fredericton, by Bishop Medley, now Metropolitan. Ministering on Canadian soil, he deemed it fitting to become a naturalized British subject and took out legal papers to that effect. He served as rector of Trinity Church three years—years of marked prosperity in that Church's history, both as to large congregations, generous contributions, Church alterations and improvements, and spiritual life as shown in the number confirmed. The *St. Croix Courier* voiced the sentiment of the town's people in the following notice of his departure:

“‘Rev. Lorenzo G. Stevens preached his farewell discourse to his people in Trinity Church, last Sunday evening. He took for his text John iii. 30: ‘He must increase but I must decrease.’ At the conclusion of the sermon, which was one of great ability and power, the reverend gentleman reviewed his pastorate of the Church, congratulating the congregation on the prosperity and peace which had prevailed among them, thankfully recognizing the blessing of God upon his labours, and solemnly admonishing his hearers in reference to their spiritual and eternal interests. The Church was crowded upon the occasion, many persons of other denominations being present. Mr. Stevens is universally esteemed for his many estimable qualities as a gentleman and a clergyman, and his departure from St. Stephen is very generally regretted. He enters at once upon his duties as rector of the Parish of Portland, St. John.’

“‘Mr. Stevens, who is an enthusiastic lover of music, the editor and compiler of the *Children's Hymnary*, and a frequent composer of hymn tunes, chants and carols, received the following testimonial from Trinity Church choir:

“‘As you are about to take your departure from us as our pastor and director, we keenly feel the loss to which we have to submit, and on behalf of the members of the choir, would

ask you to accept this photo. group as a small token of our respect and esteem.

“‘Trusting you may long live to gaze on these faces as those of your genuine friends, we wish you prosperity and happiness in your future charge.’

“At a conversazione, held in St. Luke’s Church Sunday School room, November 13, 1878, the following address of welcome was presented :

“‘*Reverend Dear Sir —*

“‘On behalf of the Vestry and congregation of St. Luke’s Church, we cordially welcome you among us as our pastor, and sincerely trust that, with the blessing of God and the cheerful and earnest co-operation of the members of this Church, you may be the means of bringing many into the number of Christ’s flock ; and may God grant that the ties of friendship now formed between us be, by His grace, strengthened more and more, as day by day we work together in unity and love in the service of our divine Master, either in the Church, the Sunday School, or in our daily intercourse with the world. May God give you wisdom and strength to fulfil your duties as our pastor, and long spare you to work among us, to His honour and glory.

“‘On behalf of the congregation,

“‘FRANCIS L. RUDDOCK, }
“‘ROBERT A. GREGORY, } *Church Wardens.’*

“In entering upon the many and various duties of a large and scattered semi-rural parish like that of St. Luke’s, Mr. Stevens showed the same energy and persistence that characterized his pastorate in St. Stephen. On May 28, 1875, St. Luke’s Church edifice was totally destroyed by fire. For two years and more the congregation had been worshipping in the basement of the Church — the Sunday School room. One of the most pressing works to engage the attention of the new rector was the completion of the church building, as yet containing only a skeleton gallery and a large stock of lumber

and boards. In the removal of the side galleries and in the selection of plans (fourteenth century English Gothic), in the substitution of richly panelled woods instead of plaster for the ceiling, the rector's careful study of church architecture served him well, and aided by the enthusiastic co-operation of a generous people, the interior of St. Luke's was soon finished and presented such an appearance of massiveness, grandeur and symmetrical beauty, that the humble parish Church possesses architectural features lacking in many pretentious Cathedrals.

"To speak of parish work, Mr. Stevens acts as director and leader of the choir, superintendent of the large and flourishing Sunday School (numbering over 350 pupils, with thirty-six teachers and officers), and patron of the St. Luke's Church Institute (the Y. M. A. and Y. L. A. societies amalgamated). In extra parochial work he is likewise active. As a member of the Church of England Sunday School Teachers' Association for the Deanery of St. John, he has delivered several essays before that body, three of which have, by special request, been published by the local press, and wholly or largely copied into the church papers; viz., 'Causes of Unbelief,' 'Children's Services,' and 'Sunday School Missionary Work.' He has also delivered several lectures for the benefit of churches of his own communion as well as for other religious bodies, 'Pre-Christian Religions and Their Relations to Christianity—A Study in Comparative Religion'; 'The Parson—His Trials and Triumphs,' and 'An Evening with Longfellow,' the latter of which was given in the regular course at the Mechanics' Institute, St. John.

"In the year 1882, Mr. Stevens received three repeated and pressing invitations to take the professorial chair of Ecclesiastical History and Church Polity in Wycliffe College, Toronto. Visiting Cambridge to seek the advice of Rev. Dr. Steenstra, Professor of Hebrew Literature, and of the Rev. Dr. Allen, Professor of Ecclesiastical History and author of the great work, *The Continuity of Christian Thought*, Mr.

Stevens was highly complimented on his teaching powers, and urged to accept the proffered professorship. After slowly deliberating, however, on the relative importance of 'teaching teachers' and preaching to prospective preachers, and the, perhaps, humbler duty of pastorally ministering to the needs of a parish, he finally decided to remain 'parson,' with the multitudinous opportunities for disseminating truth, rather than become 'professor' in a higher, though more restricted, field of work.

"But the extra parochial honour which he most prizes was extended to him by his *alma mater*, in 1883. There is annually chosen from among the alumni a lecturer to address the students regarding such topics as his experience may lead him to impress upon candidates for the ministry. Mr. Stevens was the one chosen from his class by the trustees for this valued distinction. A church paper thus speaks of the selection:

"The Rev. L. G. Stevens, B. D., the rector of St. Luke's, Portland, was elected to deliver the annual course of lectures on 'Preaching,' before the students of the Cambridge Protestant Episcopal Divinity School. This is a high and well-deserved tribute to the power and worth of the beloved rector of St. Luke's. He is doing a splendid work in Portland, in which may he find more and more the presence and blessing of the Master, and glad returns of precious souls brought to the knowledge and love of the Saviour.'

"He has also taken a lively interest in temperance work, and has delivered in many places a carefully prepared and exhaustive lecture, 'Two Rivals: or, The Home *versus* the Saloon.' As a member of the F. and A. M. he has often acted as chaplain of various lodges, and has, on several occasions, given select readings at Masonic entertainments. As chaplain of the Royal Arcanum he is interested in bringing the importance of 'cheap but safe life-insurance' to the attention of frugal working men and men with small salaries. He recently gave the annual address to the St. John and

Portland Foresters on the subject of 'Life Insurance from a Christian as well as Pecuniary Standpoint.' This address — itself a legitimate and powerful advertisement — was published in full in the *St. John Sun* and in the *Independent Forester*. Mr. Stevens has recently been elected one of the local Board of Governors of the Mutual Reserve Fund Life Association of New York City — the most successful mutual association of the kind in the world.

"With regard to the method of preaching,' he says, 'I make all my reading, all my conversation with men upon the street, or with my people in their homes, all that I see and all that I hear, contribute to the preparation of a sermon. I believe that the minister of the gospel should wear his heart upon his sleeve where any man can touch it — that he should be intensely human in his sympathies; and for this end much depends on the books he makes his daily companions. The four books I always have on my study table are the Bible, the Book of Common Prayer, Shakespeare, and Thomas A' Kempis. I regard the three latter as first-class commentaries upon the Book of books. The books I have under the table and around it — well, among them are the best modern novels. I think they are very supplemental as illustrating and analyzing experiences in modern complex civilization, which are not taken note of in so-called religious commentaries. Nor must I forget to acknowledge my indebtedness to the daily newspaper, from which I draw many a Sunday illustration, and to the perusal of which I give an hour every morning. The longer I preach the more I am convinced the ideal sermon, the successful sermon, is one which holds together, as with a firm but hidden hand, the best elements of all classes of sermons, doctrinal, topical, expository, practical and hortatory — though of course there are times and circumstances when one feature must be made emphatically prominent to the temporary neglect of the others.'

"In churchmanship the rector of St. Luke's is an Eclectic. He identifies himself with no one party, but while not hesitat-

ing to fellowship with all sorts and conditions of men, he is unswervingly loyal to the Church of England. He firmly holds to the belief that the Church of England, as she expresses the Catholic faith in her ordinal, sacraments and liturgy, is the best religious organization, the *roomiest church* on the face of the earth. 'With regard,' he says, 'to the three schools of thought in our branch of the Church universal — High, Low and Broad — I think that in each are certain weaknesses and errors, that all are open to friendly and remedial criticism — and so I identify myself wholly with no one of them. I appreciate the emphasis which the High Church section places on the thought of historic continuity, on the need of a ritual dignified, ornate and worshipful, which would have all things done decently and in order. I admire the earnestness with which the Low Church school insist upon the need of the personal coming of the soul to the personal Christ. And I unhesitatingly say that I am in complete sympathy with the Broad Church section, in so far as its *motif* is concerned — in so far as it teaches that the men who will serve the Church best to-day are those who can readjust *methods* and *expressions* without modifying the *truth* taught in Scripture, in so far as it emphasizes the need of interpreting doctrines by Christ, and not Christ by doctrines, the need of making more room for God and man in the soul than for mere theories concerning them. This eclecticism I regard as a far different thing from that politic choice which makes the colourless churchman who carefully avoids committing himself — a kind of man for whom I have little respect.'

"August 30, 1881, Mr. Stevens was married to Susan Lynds, only surviving daughter of the late Dr. John Waddell, for twenty-seven years Superintendent of the Provincial Lunatic Asylum, then whom probably no man in New Brunswick was better or more generally known, or whose name and works will be held in more grateful remembrance."

Four children have been born to them: Henry Waddell, March 24, 1883; Edlund Archibald, August

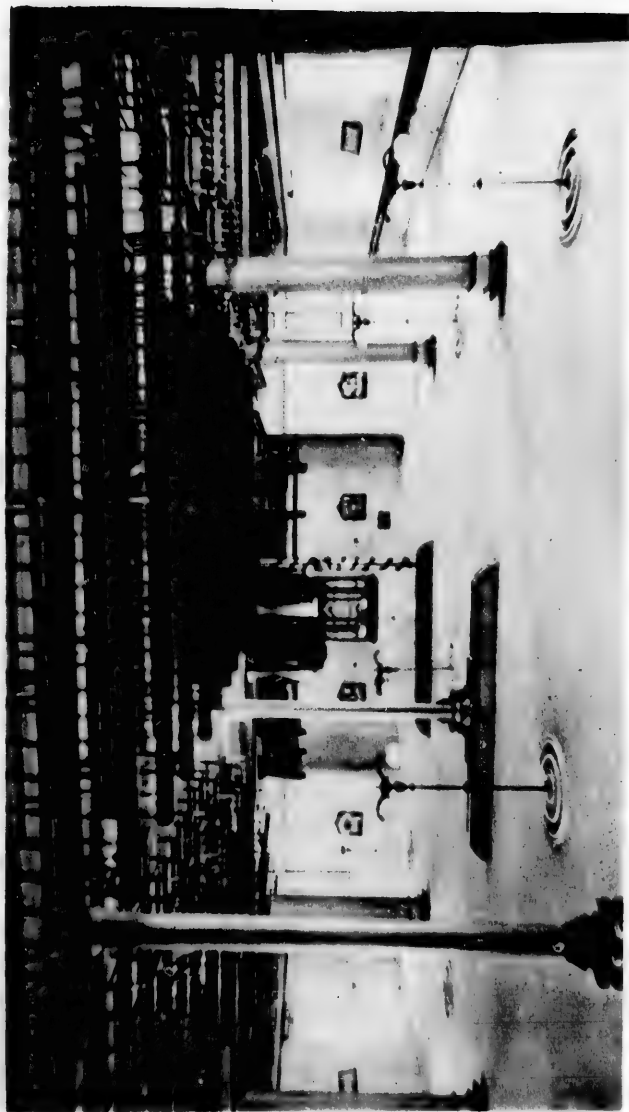
23, 1885; Gorham Vinton, June 11, 1887; Sara Blanchard, August 30, 1888.

At the first Vestry Meeting, held Monday evening, November 11, 1878, under the chairmanship of the present Rector, two important changes were made, after a very full and friendly discussion; viz., (1st) *Bickersteth's Hymnal* was adopted in place of the small book "*Hymns for Public Worship in the Diocese of Fredericton*"; (2nd) the hour of evening service was changed from six o'clock to seven. This latter hour for service was found to be so timely and accommodating, especially to ladies of the household, Sunday School teachers and to domestic servants, that all the other Churches of Portland and St. John soon followed St. Luke's in this change from an old time custom and adopted the more seasonable hour.

In the early part of 1879 arrangements were made for a course of lectures to be delivered in the Sunday School Room. The course proved to be one of great merit, and added a handsome sum to the building fund. The following is the programme:

- Jan. 13. REV. CHARLES PELHAM MULVANEY — "History of Christian Hymns."
Jan. 20. HIS LORDSHIP THE METROPOLITAN — "The Book of Psalms."
Jan. 27. WM. P. DOLE, Esq. — "Art as an Educator."
Feb. 3. REV. E. S. W. PENTREATH — "The Troubadours."
Feb. 10. I. ALLEN JACK, Esq. — "Art in Common Life."
Feb. 17. REV. G. G. ROBERTS — "Home."
Feb. 24. REV. L. G. STEVENS — "Pre-Christian Religions and their Relations to Christianity."

The fourth anniversary of the present Rector's pastorate, Sunday, November 12, 1882, was marked



INTERIOR SUNDAY SCHOOL ROOM.

by a further change in the hymn book used. The congregation were fully and generously supplied with copies of "*Harland's Church Psalter and Hymnal*," a gift, through the Rector, from Thomas Hughes, Esq., of Reigate, Surrey, England, a prominent and liberal Evangelical Churchman.

When the present Rector took charge of the Parish, November, 1878, the basement and exterior of the Church had been finished for some time, and the building roofed in. The congregation had been worshipping for two years and nine months in the Sunday School Room. During the spring of 1879 the Rector undertook to rally the Congregation to finish the Church proper immediately; his efforts met with the hearty and enthusiastic co-operation of both Vestry and people. Prompt and generous subscriptions were made.

An architect, Mr. C. Osborne Wickenden of St. John, was engaged to draw up plans, which, at the Rector's suggestions, were in many instances allowed by the Vestry to be changed or modified. The idea was to work out the interior plan to a large degree independently of the exterior one. The frame-work of the side galleries, which had been erected, was taken down, thus saving intact and unobstructed the six fine gothic windows in the body of the Church, two of which are soon to be filled, the remaining ones eventually, with memorial stained glass. The west gallery was deepened, with an easy incline, so as to provide 250 sittings — projecting about fifteen feet over the ground floor. The interior shows an open ceiling to the ridge, finished in natural woods, with all timbering displayed. While the general effect of the exterior is low and broad, the effect of the interior is one of more

lofty elevation than would be supposed, and imparts to the auditorium a character of marked grandeur. The exterior is exceedingly plain,—in the interior an attempt has been made to make it what all the palaces of the Lord should be in an age of wealth and refinement of taste “exceeding magnificent.” It has been wittily remarked “the worthy parishioners of St. Luke’s will be free from the imputation of the Pharisee in Holy Writ who cleansed only the outside of the cup.”

A brief description of the interior, from an architectural standpoint, may not prove uninteresting.

The church proper is approached from the basement vestibules by broad, easy stairways with pierced panels in ash, and richly worked black walnut newels and handrail. The ceilings of the vestibules, both in the basement, main floor and gallery, are panelled in Georgia pine, with moulded ribs, and corbels under each rib. Entrance from the large upper vestibule into the church auditorium is had by three separate entrances, with double hung doors, all opening outward. This is a great advantage in case of fire, and should be insisted on by the authorities in the erection of all public buildings.

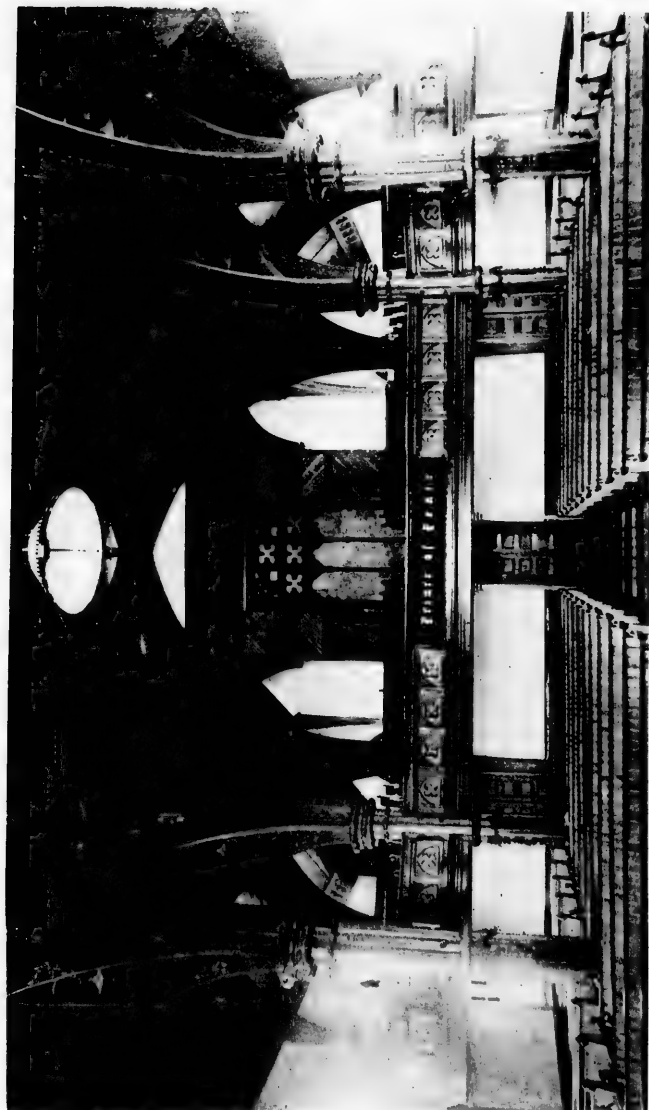
The pews (of which there are in all 144, with a seating capacity of 800) are wainscot ash with black walnut trimmings. The pews are exceptionally roomy and of very easy access. Following the conformation of the human body, six inches of the pew back is perpendicular, the remainder of a gentle declination.

The geometric arch is everywhere used—lofty in the nave; in the north and south chancel aisles yet loftier; the chancel arch still more so, thus carrying the eye upward, and increasing the interest by architectural proportions.

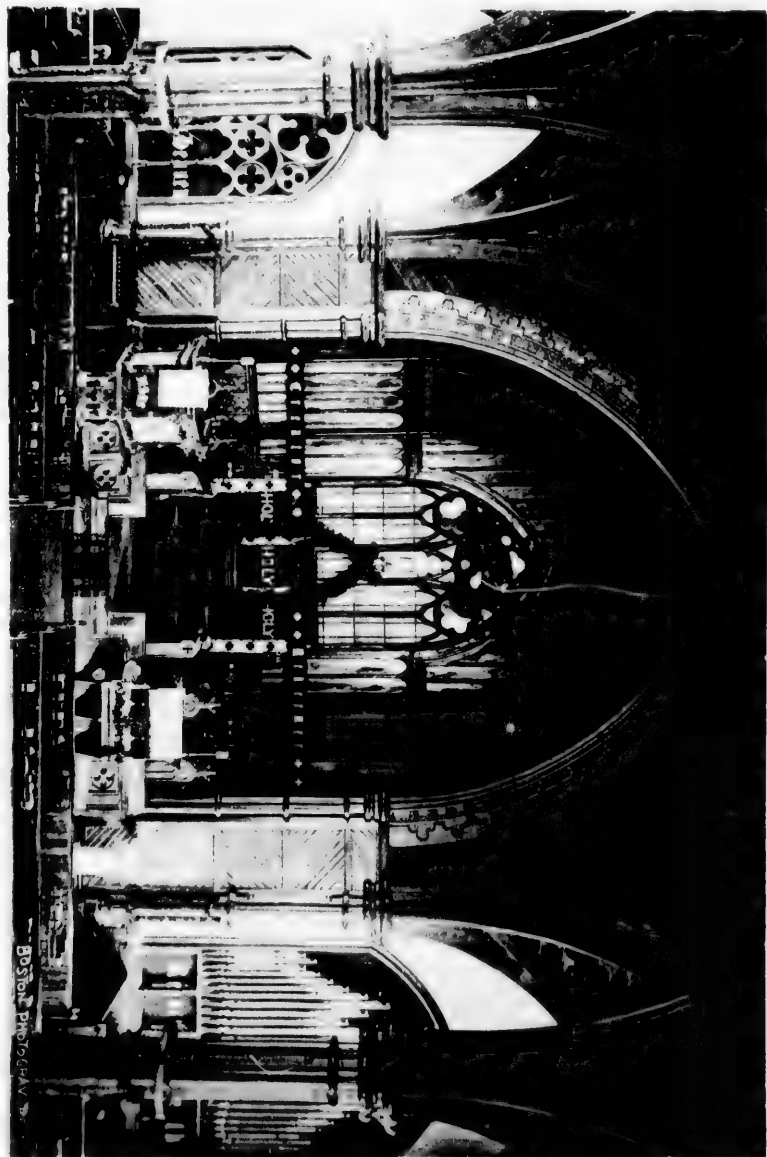
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INTERIOR NEW ST. LUKE'S, (WEST.)



INTERIOR NEW ST. LUKE'S (EAST.)

Boston Photograph

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The arches spring from cluster columns of quartered ash, with heavy Georgia pine capitals. The spandrels of the curved trusses to the roof over the chancel aisles are filled with trefoil and quatrefoil tracery in ash, as are also those of the arcade between the nave and the aisles. The pulpit occupies its appropriate position on the Gospel side of the chancel arch. The chancel (octagonal) is raised three steps above the nave, and the openings from the vestry and organ chambers into the chancel are fitted with tracery in ash. The roof of the chancel is sheathed to a curve with moulded ribs, and the walls are panelled with basswood, ash and black walnut.

The lighting arrangements are very effective; coronæ lighting four ways, being arranged around the girt moulding half way up the clustered columns supporting the arcade. Besides these there is a (memorial) opal glass reflector, of forty-four burners, lighting the centre of the church, and hanging from the curved brace of the roof.

The edifice is heated by steam at an original cost of \$1,100. Much credit is due to the energy of Mr. Archibald Tapley, who was chiefly instrumental in securing, from a large and representative number of generous subscribers, the amount to be expended.

The building committee was composed of the Rector (chairman), Messrs. John Tapley, Henry Hilyard, and Lewis Rivers.

The architectural detail of the Church is considered by competent judges especially good, while the workmanship is very thorough. St. Luke's has been called "one of the chastest and best proportioned Churches in the Diocese." Its acoustic properties are well nigh perfect—a feature of its architectural proportions

highly prized by all clergymen who officiate within its walls, and no less heartily appreciated by all listening audiences.

On Sunday, August 29, 1880, the new edifice was opened for worship. Three services were held, morning, afternoon and evening, and each of them attended by crowded and deeply interested congregations. The preacher in the morning was the Rev. P. H. Steenstra, D. D., Professor of Hebrew and Biblical Criticism, in the Episcopal Theological Seminary, Cambridge, Mass. His subject was:

ON THE VALUE OF RELIGIOUS INSTITUTIONS TO
THE TEMPORAL WELFARE OF MANKIND.

"And when they came to Jesus they besought Him instantly, saying: That He was worthy for whom He should do this; for he loveth our nation, and he hath built us a synagogue."—St. Luke vii. 4 and 5.

The first impulse of the preacher on an occasion like the present is naturally to congratulate his hearers on the completion of a great and burdensome undertaking. Mankind has always felt that the builders of houses for religious assemblies, whether called temples, synagogues or churches, deserved well of the community in which they lived—that their work evidenced their worth, and bespoke them lovers of the nation among whom they dwelt. But though I heartily share in this judgment, I purpose, nevertheless, to postpone my congratulations until I have first inquired whether the judgment is anything more than baseless prejudice. For it is not to be denied that a different sentiment is springing up. In these days we learn fast; and there are some who think that in this matter, as in so many others, mankind has always been mistaken. You remember that touching incident of the last days of our Lord's earthly life, when a grateful, loving woman came and poured out a whole vase of very costly perfume over His head, as He sat at meat. And you remember also that of those who were present some had indignation and said, "To what purpose is this waste? This ointment might have

been sold for a great deal of money, and given to the poor." Now, though none of them may be here present, there are many who, if present, would like to say to you — to you, on this day of accomplished labours and finished sacrifices — to you whose hearts this morning beat high with grateful love, "To what purpose this waste? Why was not the money spent here turned into the channels of trade, or invested in mills or foundries, or somehow used to increase the sum total of material wealth, comfort and happiness?" Perhaps the number of those who would put the question in this bald, straightforward fashion is not very large; but the number of those who think it, and put it under some form of disguise, is by no means small. What is the meaning of the clamor breaking out every now and then, in various parts of the United States, for the taxation of church property? If its purpose were to check unpardonable extravagance in the building of churches or to restrain their needless multiplication, I should not say a word against it. But the great body of those who raise it have no such aim. They simply raise the cry: To what purpose is this waste? They regard church property as dead and unproductive so far as the weal of the nation is concerned. They think what a few others boldly proclaim: Churches are not only of no use, but they are a positive hindrance; they add nothing to the aggregate of human happiness, but rather detract from it, because they lock up in buildings, endowments and salaries, large amounts of capital which might be used to increase the wealth and, by consequence, the comfort and happiness of society. Oh ye deluded builders and maintainers of churches, use your money to open mines, build railroads, and ships, extend manufactures, enlarge trade and encourage industry. That is the way to do good, and make men happy. You are now only wasting your money.

It is plain that this way of thinking looks at nothing but this world. All that it asserts might be true, and yet, if man is immortal and destined for other worlds, be utterly without

weight. What though church property and the money spent in maintaining the clergy, be absolutely thrown away so far as this life is concerned, if it may be reasonably held to be productive with reference to another and endless life?

But I am not going to urge this aspect of the question. I am dealing with an objection made by men who see nothing but what lies between the cradle and the grave. If they think at all they must think that they come from nowhere and go to nowhere, and that all they have to provide for is this short span of 60 or 70 years. I am willing to take them on their own ground, and enquire whether even then the case is quite as clear as they think it is. Their position may be defined in two sentences: In the first place they consider commerce and the industrial pursuits—in other words all that produces or increases material wealth—to be the only fountains of human well-being and happiness in this life, which is the only life they have to do with. And, in the second place, they assert that the churches, with their clergy and all that belongs to them, do nothing to advance commerce and the industrial pursuits, or to increase material wealth. These two propositions I ask you to consider. We will take the last first: The churches, we are told, do nothing to advance commerce and the industrial pursuits, or to render them more successful, that is, productive. I, on the contrary, assert that the churches render service of inestimable value to both commerce and industry. Rightly estimated, the service is so great as to justify, and far more than justify, all the outlay incurred.

What are the great needs of commerce and industry? The conditions *sine qua non* of their existence? The first need of any kind of gainful business is, undoubtedly, security of property. Without that every pursuit comes to a standstill. What farmer would plough and sow if he felt no reasonable security that he would be allowed to reap? What merchant would freight a ship if pirates were allowed to infest the seas, or consignees were held to no responsibility? What capitalist would build railroads or factories in full sight

of a thousand points of danger, if the danger points were not guarded by some form of security? Capital is proverbially timid, not to say cowardly. Labor, the poor man's capital, if less timid, is so only because it can at every instant control its risks. Now, what is it that affords to capital and labor—the soul and body of enterprise, the security of possession and fruition without which it fears to move? The laws, we shall be told. But what supports the laws? That great network of definition and decision, that covers continents and even stretches across the broadest oceans, has its ultimate basis in the moral perceptions of mankind. Everything else that supports it—courts and tribunals, governments and armies—may be swept away in the fury of revolution. The one power that upholds the whole fabric from base to turret—especially in these democratic times of ours—is the conscience of the individual; and whether that receives its best training and direction in the church or in the haunts of trade cannot, I think, be considered a very difficult question. The principles of socialism and communism, wherever they may have flourished, have never found shelter. If men in the church can trade and manufacture, dig and mine, it is because every church is a buttress of law.

But laws, however numerous and particular, can never meet all the needs of commerce and industry. They leave loopholes everywhere, as witness, for instance, every bankrupt act that has ever been framed. Therefore, commerce and industry stand in urgent need of honour and integrity on the part of the individual. Honesty is the very life blood of trade. Now, if I say that the churches are constantly doing much to cultivate this virtue, I know what I must expect. I must expect triumphant enumerations of notoriously dishonest persons who, while running their courses of theft and fraud, were prominent as members and supporters of churches. I must expect to be reminded of church members who defrauded their creditors; of bank presidents and cashiers, of trusted mill-managers and financial agents, who stole the property of

widows and orphans, betrayed most sacred trusts, speculated and gambled right and left through long years of high-sounding Christian professions. If I were in Massachusetts (where, I am glad to say, dishonesty, even on the largest scale, is not apt to be condoned and winked at), I should be told to visit the State's prison, and find a distinguished collection of Christians incarcerated, not for their religious belief, but for dishonesty. I acknowledge the shameful fact, but do not on that account abate one jot or tittle of my claim that churches are the great inculcators and promoters of honesty and probity. Or shall we hesitate to admit that the medical faculty, ~~has~~ a noble profession to whom society gives so little and owes so much, is the great conservator of public health, because once or twice in a lifetime epidemics sweep over the land and set all its skill and power at naught. The dishonesty that has devastated not one land only, but in varying degrees all lands during the last fifteen or twenty years, is an epidemic, a moral plague (whose causes it would not perhaps be difficult to point out), and against which the ordinarily successful remedy has frequently proved powerless. One thing at least is proved by this prevalence of dishonesty in an age of unrivalled commercial and industrial development, and that is that commerce and trade cannot make men upright and honest. For the very evil-doers to which we are pointed, if they are prominent in many cases as professed Christians, were in every case still more prominent as the apostles and prophets of trade and industry. Trade and industry, that is to say, have not the power to provide that on which their safety and prosperity depend—personal integrity. For that virtue, sorely as they need it, they must depend on influences other than their own. And where, I ask, shall they find those influences, save in the churches?

Again, the interests of commerce and industry demand sobriety of character. I mean by that not simply temperance in meat and drink, but besides that soberness of mind, which begets steadiness and thoughtfulness. This point does not

require many words. There is many a merchant who does not go to church himself, who is quite desirous that his clerks should go. Employers of every pursuit very much prefer employes who spend at least a part of Sunday at some place of worship to those who spend that day in fishing or dancing, or lounging on the streets, or even in listening to lecturers who make themselves merry over the church and the Bible, and tell people the ennobling discovery that they have no souls. The real princes and chiefs of commerce and industry know the value of churches too well to declaim against them. You will find them readier to build than to destroy. They know full well that a population of even Puritan austerity is infinitely more valuable for the interests of this life than one that is ever ready to abandon work and welcome play. The interests of the life that now is are, as a rule, best promoted by those who seriously aspire after a life to come; and that aspiration is nourished in churches rather than in shops or factories.

I must mention one other need of commerce and industry, and that is intelligence and knowledge. The bearing of these on business affairs is evident; and the agency of religious institutions in producing and enlarging them admits of no question. In every age and country, until within comparatively recent times, the clergy, or if you please the priests, have been the only learned class. Whatever knowledge was amassed, was gained and preserved by them. Whatever intelligence was diffused, was diffused by them. Hardly had the Puritan fathers of New England set foot on the shore of this western world before, amid poverty, sickness and savage dangers, they laid the foundations of that University which is to-day one of the most precious possessions of our hemisphere. And that is but one instance out of a hundred that might be adduced. The great universities of England, Germany, France, Holland, of the old world, whose illustrious sons have built up the thought of mankind, and kindled the torch of science—these universities are themselves the children, as

they have been the supporters, of the churches. Faith in God, and in the value of unseen things — a faith begotten and nourished in thousands of obscure village churches — founded them and kept them up. And even to-day, although thanks to their own successful work, the clergy are no longer the sole directors of public education, they are still its unwearied friends and promoters. Enter almost any village of New England — I speak of New England because I know it better than the province in which I have the honour to find myself to-day — and you will find that the chief burden of directing and watching over the common schools falls on the clergy. Churches and schools, churches and popular intelligence, are inseparably connected, and that by no fortuitous bonds. Turn your churches into mills or warehouses, as some would have us do, and you will soon find your schools deserted. And that not simply because the schools would be deprived of directors and teachers, but because they would lose the hearty support of the people that attend churches. For the churches themselves are schools — true educational institutions, for persons of adult age. They train the mind and quicken intelligence. The preacher, as such, is an effective educational agent — a fact, by the way, which it would be well if they should consider who fancy that a smooth and pleasant face protruding from a surplice is abundantly equal to the functions of a parish minister. The preacher who can think, and passably communicate his thoughts, no matter how homely the thought or its expression, sets his hearers to thinking and keeps them at it, and thus evolves a power of thinking which outside of the church redounds to the benefit of all the varied interests of the community.

I might elaborate this point, as well as the others I have tried to make, much more fully if time permitted. What has been said may suffice as hints and illustrative instances which your own minds may multiply and extend. Enough, I think, has been suggested, to show that the assertion that the wealth used in building and equipping churches is unproductive so

far as the business and industries of the world are concerned, is wide of the mark. Indeed, I can hardly see how such a thought could enter any brain that had vigour enough to entertain and express it. It indicates a marvellous blindness to facts which, though they do not lie on the surface, lie very near it.

But we have dealt as yet with only one of the twin propositions of our highly-enlightened friends. Let us turn to the other, which asserts, or at least implies, that material wealth is the only fountain of well-being and happiness so far as this present life goes. Is that true? If it is, the world ought to be happier now than it was in the days of our fathers; for the last fifty years have witnessed a most marvelous increase of material wealth, and of productive agencies and interests. If mines and railroads, and factories, and giant farms, can make the nations happy, why, then the civilized world in our day ought to be one vast paradise. Is it so? I will not deny that material comforts have greatly increased. We live in better houses, sleep on better beds, wear better, at least finer, clothes. Our lives are filled with more change and variety; and all this is pleasant and advantageous. But, upon the whole, are we happier than our fathers? Does the shriek of the locomotive at every cross-road, and the clatter of machinery at every stream, fill our hearts with joy and gladness? Have the streams of gold and silver and oil that have burst forth from the bowels of the earth swept away the sorrows and wearinesses of life? I am sure, no! Upon the whole, I am strongly inclined to the opinion that there is *less* contentment and happiness than there used to be. The rapid increase of wealth has filled us all with eagerness to get a share, and has increased restlessness and discontent. There is less sound sleep and innocent, albeit sometimes rude, merriment. There is less of the courage that grapples cheerfully with the hardships and ills of life. Perhaps the good time is coming; but I am sure it has not come yet. Perhaps it may come, when all churches are utilized for purposes of trade; but it is

certainly an awkward fact for the apostles of the gospel of dividends, that so far that gospel has not made us happy. Alas! for mankind, if it have no better foundation of happiness than the increase of wealth! The fact is, men have wants which neither factories nor dividends can ever supply. And I am not now alluding to spiritual wants, but to wants that pertain only to this life.

Let us glance at a few of these, and see what bearing the work of the churches has on them. And in the first place man needs the advantages of social life. It is not good for man to be alone. The individual must be complemented in marriage; the married pair must grow into the family; the family must grow into the local community, and the local community must grow into the nation; and even the nation yearns for the larger relationships of the family of nations. Who does most for this want, trade and industry or the churches? True it is that the principle of association enters largely into trade and industrial pursuits. It combines capital, and it brings together into commercial or manufacturing centres, thousands of people. But neither associated effort nor local cohabitation make social life. Commerce and industry draw men together, no doubt, because one has need of the other; but the principle of competition is constantly tending to drive them apart again; and it is only a question of balance as to which shall prevail. When competition prevails, that is to say, when profits diminish and wages fall, the natural tendency is toward strikes and lockouts, carried at times even to riots and murders. Envy and hatred then spring up between employer and employed, and the foundation is laid for that sort of destructive nonsense we hear talked of under the titles of socialism and communism. In the best of times, and under the most favourable condition, commerce and industry promote social life only in the same sense that they promote ornamental architecture—that is, they furnish the needed material means—the money. But the skill to build must come from another direction; and so must the faculty of

organizing, extending and elevating social life. And just here the work of the churches steps in, with its perpetual proclamation of the brotherhood of all men. Every open church door, every assembly for common prayer and praise proclaims this fact of human brotherhood. People say sometimes: We can pray at home, why should we go to church for it? Yes, you can pray at home and everywhere else. Thank God there is no spot on earth where the voice of the child cannot reach its heavenly Father. You come to church not because you can pray nowhere else, but to quicken your sense of brotherhood. You come together to pray in concert, in order to realize more and more perfectly that you all, young and old, rich and poor, high and low, are children of the one universal Father. That lays the basis for a true social life. And that this is not a mere theory, attractive but illusory, may be seen by the practical results. The social life of the savage is scarcely higher than the gregariousness of a herd of buffaloes or a pack of wolves. As soon as religion comes, even in very imperfect forms, real social life, with all its untold blessings and enjoyments, begins to be, and rises higher and higher as the form of religion becomes truer and nobler. I know full well that the social life of Christian communities is yet far below ideal beauty and perfection. But I challenge anybody to deny that the churches are not the centres and sources of the best social life of the age! I defy anybody to be so stupidly blind as not to see that what of beauty and elevation there is in the social life of the world's Sheffields, Lowells, and Manchesters, is due to the influence of the churches that are wedged in among the factories.

But I turn from this to another closely connected point. "The poor you have always with you," says the Saviour. No matter how powerful material wealth may be to promote the happiness of those who can get hold of it, there is a very large fraction of mankind that cannot even get enough to buy bread to eat, and then there springs up a special want of social life — the need, on the part of the weak and sick, of charity and

benevolence from their stronger fellows. Now, I say that the natural tendency of commerce and industry is to suppress charity and benevolence rather than to cultivate them. Talk of charity and benevolence on Wall street during business hours. Enter a factory and observe the men and women that move about among the machinery. Only strength and health and skill are taken into account and put on the pay-roll. Industry knows men and women only as repositories of so much available power, just as it knows iron, wood, and water. If one of the intelligent, human machines of flesh and blood, drops out from among the unintelligent but stronger machines of iron and steel, by sickness or accident, the vacant place is filled, and the clatter goes on as if nothing had happened. The unfortunate one whose available force is lost or worked out is henceforth unknown in the world of industry. Charity may come and bind his wounds, and feed and shelter him; but this charity is an angel of God, not a creation of industrial art. Trade, pure and simple, does not know charity, and cannot know it. It pays only for what it gets, and when it gets nothing, it pays nothing. Here, then, is a want — not a want altogether unsupplied, I am glad to say — but not supplied by trade as such. Asylums, homes, and hospitals, free dispensaries, benevolent societies and associations for mutual assistance abound on all sides, and do much to alleviate suffering and poverty; but the motive power that stimulates and carries on the work comes not from the factory, but from the church. When the merchant, banker, or mill-owner gives, as they often do largely, they do not on the principles of trade, but under impulses of religious thought and feeling. They do it as members, not of their business guilds, but of the human brotherhood.

And now, if you kindly bear with me a little longer, I will allude to one other need of mankind, supplied, albeit indirectly, by religion. I refer to all those forms of human activity to which we give the name of art. The yearning for the beautiful, the perfect, and the sublime, to which art in its

various forms is the response, is less obtrusive than many other needs of man, but not less real. It specially, though by no means exclusively, marks the higher stages of culture, and its gratification is productive of more exquisite enjoyment than attends on the satisfaction of most other human wants. I will not ask whether trade or religion should be credited with this gift. Sculpture, painting, architecture, music, poetry, eloquence, however often absurd, have never ceased to own their indebtedness to religion and religious institutions. The great epic poems of the world are saturated with religion. Sculpture and painting both reached their highest perfection under the influence of religious thought and feeling. As for architecture, its sublimest forms present themselves in Christian churches of the old world; and in music, what is there to compare with the oratorios and sacred compositions of Christian masters? Art has its birth in the perceptions of the infinite—the infinitely great, the infinitely perfect, the infinitely beautiful. It is the offspring, or better perhaps the twin sister of religion. When man rises to the thought of God—the infinite and all-perfect, when the thought of life in God and with God fills his mind with ideals of perfection and beauty, and his spirit with aspirations after their realization, then speech becomes too poor, and he seeks expression for his thoughts and feelings in sculpture, painting, but above all in poetry and music. Take away the thought of God, and you kill art at its root, because you trammel the imagination. Tell me, then, whether our churches, by keeping that thought alive, are not rendering a service to art which no other agency can render?

Though loth to leave this topic, I must hasten to a close. I have only two more thoughts to express. They concern two objections which I can well conceive to be urged against what has been said.

In the first place, it may be said that of the virtues I have spoken of, such as integrity, sobriety and charity, many men are possessed who are not attendants on churches. So, like-

wise, intelligence and knowledge, a high standard of social life and love of art, may be found outside of the circle of the churches. I admit it, most gladly. I am willing to admit even more. There is, I believe, a great deal of genuine religion — real Christianity — that seldom comes to church. But what then? Does that prove that all this good is independent of the churches? You might as well say that, because some of us know tolerably well how to live in order to be healthy, there is no need at all of physicians. It is because of the physicians that we can live without them. The true physician, like the preacher, spreads his knowledge far and wide, and informs and influences many persons of whom he never gets a fee. So it is with churches and their influence. Thousands come under their power who never enter them. If you would know what churches do, you must shut them up, not one or two, but one and all; and not for one year or one generation even, but for a century or ten centuries. You must burn or bury their bibles; prayer books and hymns also; you must weed out of literature every trace of their teaching; take out of law-books every principle they have put there. You must get rid of the faintest strain of Christian blood in the generation among whom you make your observation. The thing is impossible, but if it could be done, the transformation would be frightful. No imagination can conceive it — not even the weird pencil of a Doré could portray it.

But now comes the second objection: Admitting that the churches have done great good in the past, and that even now they are doing much, may there not be agencies ready to take their place? May not the press do all that they do at much less expense? The press is an agent of priceless value, but it can never do the work of the churches. The dead printed page can never supply the place of the living voice. The press can enlighten the head, but it cannot reach the heart. The springs of action hidden there are beyond its reach. The press can print all that the political orator can say on the

hustings, but what candidate would risk an election on its power? Books can teach us all that we can learn at the Universities, books written by the very men, whose lectures we go there to hear; why then go to the University when the book might be so easily procured, and so quickly and comfortably read at home? Ah, the book is dead; the book is alone. We want the living voice, the beating heart, the sympathetic crowd. That is why we run to the hustings and listen to the University lecturer: and that is why the press can never supplant the pulpit. There is life in the crowd, and there is life in the voice. The preacher, be he never so rude, if he has thoughts, and can express them, surrounded by living men and women, has a power to evoke emotion and lead to action, which the press, however able, can never wield.

And so the spirit of the ancient text is still true. And you wrought for the nation as well as for the church, for time as well as eternity, when you erected this noble building. From this beautiful interior influences will go forth that will be felt in the business and enterprise of the community — influences that shall lift the plane of daily life, endow it with greater beauty, and with fuller enjoyment. And this is enough to still the thoughtless tongue that would ask "To what purpose all this waste?" But after all this leaves unspoken the chief thought that has inspired your enthusiasm, urged you in your labors, and nerved you in many painful self-denials — the thought that you wrought for God and eternity. The restless soul shall here seek and find repose in the bosom of the Almighty Father. The eye of penitence shall here lift itself to the Great White Throne, and meet the signal of love and mercy. The hard-pressed soldier in the fight against sin and falsehood shall here get cure of his wounds and strength for fresh victories. Within these walls the mourner shall hear words of consolation and promise; and the glad of heart shall come here to sing and praise. Generations yet unknown shall here be trained to meet that better day in which all the contrasts and conflicting phases of

human life shall flow into the harmony and unity of humanity dominated by the life of Christ Incarnate.

Children's service was held in the afternoon at three o'clock, and a special sermon to the young was preached by the Rev. George M. Armstrong, Rector of St. John's Church, from the text, II Cor. 6, 2: "Behold now is the accepted time, behold now is the day of salvation."

His address was listened to with marked attention throughout. Several carols and hymns were very sweetly sung.

The Rev. Canon Brigstocke, Rector of Trinity Church, St. John, preached to a large congregation in the evening from the text, Psalm 29, 2: "Worship the Lord in the beauty of holiness."

Fiftieth Anniversary.

On the 23rd December, 1888, the fiftieth anniversary of St. Luke's Church, was marked by special services. Archdeacon Coster, curiously enough, preached the inaugural sermon on Sunday, December 23rd, 1838, and on the same day of the week and year, but just half a century later, the present rector preached an historical sermon at the morning service, in which he reviewed the past fifty years of church and parish life. Rev. W. B. Armstrong preached at the afternoon children's service at 3 p. m., and Canon Brigstocke preached in the evening. Special anthems, hymns and carols were sung, and an interesting and profitable day was spent by the parishioners of St. Luke's.

Following is the programme for the day :

ST. LUKE'S CHURCH, PORTLAND, N. B.

1838-1888.

JUBILEE SERVICES, SUNDAY DEC. 23RD, 1888.

"Ye shall hallow the fiftieth year: it shall be a jubilee unto you."

Levit. 25: 10.

ORDER OF SERVICES.

MORNING PRAYER.

HYMN (Union), J. W. Elliott.

Hark! hark! the organ loudly peals,
Our thankful hearts inviting
To sing our great Creator's praise,

(123)

Both rich and poor uniting;
Ye heavens and earth rejoice!
And every heart and voice,
Your joyous strains upraise,
In notes of endless praise,
Before His throne forever.

Hark! hark! the organ loudly peals,
Our thankful hearts inviting
To sing the praise of Christ our King,
Both rich and poor uniting;
Who left His throne on high,
And lowly came to die,
That we from earth might rise,
To realms above the skies,
And live with Him forever.

Hark! hark! the organ loudly peals,
Our thankful hearts inviting
To sing the Holy Spirit's praise,
Both rich and poor uniting;
Who bids us flee from sin,
And makes us pure within,
Till, warmed with heavenly love,
We yearn to sing above
Glad songs of praise forever!

Hark! hark! the organ loudly peals,
Our thankful hearts inviting
To high upraise our songs of praise,
Both rich and poor uniting!
To God, the Father, Son,
And Spirit, three in One,
Till soaring higher and higher
We join the heavenly choir
Before His throne forever! Amen.

PROPER PSALMS—XLVIII—LXXXIV.

TE DEUM LAUDAMUS, *Jackson.*JUBILATE, *Kettle.*ANTHEM—"Send out thy light," *Gounod.*

(From Psalms XLIII and XX).

Send out Thy light and Thy truth, let them lead me, and let them bring me to Thy holy hill. O God, then will I go unto Thy altar. On the harp we will praise Thee, O Lord our God. Why O Soul art thou sorrowful, and why cast down within me? Still trust the loving kindness of the God of thy strength, and my tongue shall yet praise Him who hath pleaded my cause. Lord our God, Thou wilt save Thine anointed, Thou wilt hear us from heaven. Though in chariots some put their faith, our trust is in Thee. They are brought down and fallen, but the Lord is our helper, we shall not be afraid. Send out Thy light and Thy truth, let them lead me and let them bring me to Thy holy hill. Send out Thy light, O Lord, our God.

Hymn.

O, Triune God! who dwelt of old
Between the cherubim of gold,
And on Thy sacred mercy-seat
Didst manifest Thy Presence sweet,
Oh, deign to shed upon this place
The glorious brightness of Thy face!

May every supplication here,
And every penitential tear,
Be heard and seen by Thee above
And treasured in Thy book of love!
May every hymn of praise we sing
An answer sweet of comfort bring.

Take our poor offerings, though they be
Too poor, alas! to honour Thee,
Who gav'st Thy life our souls to save,

And win them peace beyond the grave;
Who, sinless, hung upon the tree
In Calvary's bitter agony.

Bless all Thy servants, young and old,
Who gather in this happy fold!
Relieve their sorrow and distress;
Compassionate their feebleness.
Make them obedient to Thy laws,
And noble champions of Thy cause.

Here, in this blessed place of rest,
May many, long by sin opprest,
Find refuge in some softer hour,
And learn Thy Spirit's healing power!
Here may their doubts and sorrows cease,
Here may they know Thy perfect peace. Amen.

HYMN BEFORE SERMON, Schumann.

I love Thy Kingdom, Lord,
The House of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

I love Thy Church, O God,
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Jesus, Thou Friend divine,
Our Saviour and our King,
Thy hand from every snare and foe
Shall great deliverance bring.

Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven. Amen.

SERMON (Historical), *By the Rector of the Parish.*

OFFERTORY.

ORGAN VOLUNTARY (with Pedal Obligato), *W. Hill.*

Hymn.

Father, holy Father,
See, Thy children come,
Singing songs of triumph,
To their spirit's home.
Long we hoped and waited —
Prayed and labored long,
'Ere the sacred fabric
Rose secure and strong.

First the deep foundations,
Laid in steadfast faith;
Then the walls upspringing
From the depths beneath;
Then the pillared arches,
Spanning choir and nave,
As the hopes we cherish
Reach beyond the grave.

On the plains of Bethel,
To the patriarch's eyes
Thou show'dst the mystic ladder
Reaching to the skies.

Fiftieth Anniversary.

So be this Thy temple,
 To the hearts that wait,
 Beauteous as the threshold
 Of the Heavenly Gate.

Father, holy Father!
 See, Thy children come,
 Singing songs of triumph
 To their spirit's home.
 Bless to us Thy worship,
 Bless to us Thy Word;
 Let us say at parting —
 We have seen the Lord! Amen.

Collect and Benediction.

ORGAN POSTLUDE — Last Chorus, *Beethoven.*

AFTERNOON.

CHILDREN'S SERVICE.

HYMN, *Sir Arthur Sullivan.*

Angels' voices ever singing
 Round Thy throne of light,
 Angel harps, forever ringing,
 Rest not day nor night;
 Thousands only live to bless Thee,
 And confess Thee, Lord of might.

Thou, who art beyond the farthest
 Mental eye can scan,
 Can it be that thou regardest
 Songs of sinful man?
 Can we feel that Thou art near us
 And wilt hear us? Yea, we can.

Yea, we know Thy love rejoices
 O'er each work of Thine!
 Thou didst ears and hands and voices
 For Thy praise combine!
 Craftsman's art and music's measure
 For Thy pleasure, didst design.

Here, Great God, to-day we offer
 Of Thine own to Thee;
 And for Thine acceptance proffer,
 All unworthily,
 Hearts and minds, and hands and voices,
 In our choicest melody. Amen.

PROPER PSALMS — LXXXVII—CXXI.

MAGNIFICAT, *Randall.*

DEUS MISEREATUR, *Searsbrook.*

HYMN AFTER THIRD COLLECT, *Cruger, 1648.*

Now thank we all our God,
 With heart and hands and voices,
 Who wondrous things hath done,
 In whom this world rejoices;
 Who from our mother's arms
 Hath blessed us on our way
 With countless gifts of love,
 And still is ours to-day.

Oh, may this bounteous God
 Through all our life be near us,
 With ever joyful hearts
 And blessed peace to cheer us;
 And keep us in His grace,
 And guide us when perplexed
 And free us from all ills
 In this world and the next.

Fiftieth Anniversary.

All praise and thanks to God,
The Father, now be given,
The Son and Him who reigns
With them in highest heaven,
The one Eternal God
Whom earth and Heaven adore ;
For thus it was, is now,
And shall be evermore. Amen.

Hymn before Sermon.

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies ;
Lord of all, to Thee we raise
This our grateful psalm of praise.

For the wonder of each hour
Of the day and of the night ;
Hill and vale, and tree and flower,
Sun and moon, and stars of light :
Lord of all, to Thee we raise
This our grateful psalm of praise.

For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above,
Pleasures pure and undefiled ;
Lord of all, to Thee we raise
This our grateful psalm of praise.

For Thy church that evermore
Lifts her holy hands above,
Offering up on every shore
Her pure sacrifice of love ;
Lord of all, to Thee we raise
This our grateful psalm of Praise. Amen.

SERMON, *The Rev. Wm. B. Armstrong.*

OFFERTORY.

ORGAN VOLUNTARY—"Pastorale," *Warwick Jordan.*

HYMN, *Sir Arthur Sullivan.*

Onward, Christian soldiers,	} Chorus.
Marching as to war,	
With the Cross of Jesus	
Going on before.	
Christ, the Royal Master,	
Leads against the foe :	
Forward into battle,	
See His banners go.	

Like a mighty army,
 Moves the Church of God :
 Brothers, we are treading
 Where the saints have trod.
 We are not divided,
 All one body we,
 One in hope, in doctrine,
 One in charity.

Crowns and thrones may perish,
 Kingdoms rise and wane,
 But the Church of Jesus
 Constant will remain.
 Gates of hell can never
 'Gainst that Church prevail :
 We have Christ's own promise,
 And that cannot fail.

Onward then ye people,
 Join our happy throng,
 Blend with ours your voices,
 In the triumph song :
 Glory, praise, and honor,

Unto Christ the King :
 This, through countless ages,
 Men and Angels sing. Amen.

Collect and Benediction.

ORGAN POSTLUDE—"Hallelujah Chorus," *Handel.*

EVENING PRAYER.

METRICAL PSALM, 106, *G. W. Warren.*

O render thanks to God above,
 The fountain of eternal love ;
 Whose mercy firm through ages past
 Has stood, and shall forever last.

Who can His mighty deeds express,
 Not only vast, but numberless ?
 What mortal eloquence can raise
 His tribute of immortal praise ?

Extend to me that favour, Lord,
 Thou to Thy chosen dost afford :
 When Thou return'st to set them free,
 Let Thy salvation visit me.

Let Israel's God be ever bless'd,
 His name eternally confess'd ;
 Let all His saints, with full accord,
 Sing loud Amens, Praise ye the Lord !

Doxology (Old Hundred.)

PROPER PSALMS.—CXXII–CXXXII.

CANTATE, *Sir John Goss.*

NUNC DIMITTIS. *Walter.*

HYMN AFTER THIRD COLLECT, *J. E. Roe.*

Hail, Thou God of grace and glory !
 Who Thy name hast magnified,

By redemption's wondrous story,
By the Saviour crucified ;
Thanks to Thee for every blessing,
Flowing from the Fount of love ;
Thanks for present good unceasing,
And for hopes of bliss above.

Hear us, as thus bending lowly,
Near Thy bright and burning throne,
We invoke Thee God most holy !
Through Thy well beloved Son ;
Send the baptism of Thy Spirit,
And the Pentecostal fire ;
Let us all Thy grace inherit,
Waken, crown each good desire.

Bind Thy people, Lord, in union,
With the seven-fold cord of love,
Breathe a spirit of communion
With the glorious hosts above ;
Let Thy work be seen progressing,
Bow each heart, and bend each knee,
Till the world, Thy truth possessing,
Celebrates its jubilee. Amen.

HYMN BEFORE SERMON, *Sir George Elvey.*

Forward go in glad accord,
Ye who know your risen Lord !
Let the strain of fervent love
Lift each drooping heart above.
Dark and toilsome though the day,
Cast unworthy care away ;
Trust in Him whose mighty hand
Guards the Church and rules the land !

Forward still and let the strain
Tell of triumph yet again ;

For the Lord, who reigns on high,
 Leads His own to victory ;
 Through the world's opposing might,
 Through the gathering gloom of night ;
 Strong in faith, let holy song
 Cheer us as we march along.

Now let all, as children dear,
 In our Father's courts appear ;
 Let the choral harmony
 Fill the spirit's unity ;
 Here no hate nor strife be found ;
 Here let love and peace abound ;
 Let us offer while we sing,
 Loyal hearts to serve our King.

Forward go, despond no more !
 Jesus calls and goes before !
 He will guard his chosen Bride,
 He will never leave her side :
 Kingdoms flourish and decay,
 Heaven and earth shall pass away ;
 Evermore the Church will raise
 Songs of triumph, joy and praise.

SERMON, *The Rev. Canon Brigstocke.*

OFFERTORY.

ORGAN VOLUNTARY. — "Pilgrim's Song of Hope," *Batiste.*

HYMN, *R. Redhead.*

Holy offerings, rich and rare,
 Offerings of praise and prayer,
 Vows and longings, hopes and fears,
 Broken hearted sighs and tears,
 All that childlike love can render
 Of devotion, true and tender —
 At Thy Feet, O Lord, we leave them ;
 Christ, present them ! God receive them !

Sinful thoughts and wilful ways,
Love of self and human praise,
Pride of life and lust of eye,
Worldly pomp and vanity —
Faults that let and will not leave us,
Though their staying sorely grieve us,
Help, Oh, help us to outlive them;
Christ, atone for — God, forgive them.

Brighter joys and tenderer tears,
Fonder faith, more faithful fears,
Lowlier penitence for sin,
More of Christ our souls within;
Love which, when its life was newer,
Burnt within us, deeper, truer, —
Lost too long, while we deplore them;
Jesus, plead for — God, restore them.

Homage of each humble heart
Ere we from Thy House depart,
Worship fervent, deep and high,
Adoration, ecstasy;
Yet with hearts bowed down most lowly
Crying, Holy! Holy! Holy!
At Thy Feet, O Lord, we leave them;
Christ, present them! God, receive them!

Collect and Benediction.

ORGAN POSTLUDE. *Batiste.*

At the Morning Service the Rector was assisted by the Rev. William B. Armstrong, a former Curate of the Church. The choir were assisted by Mr. George Coster, barrister, of St. John, a grandson of Archdeacon Coster, and by Mr. John Wilson, grandson of James White, of Messrs. Simonds, Hazen & White, the latter among the first settlers and traders of Portland.

At the Children's Service in the afternoon, the Rev. William B. Armstrong preached an interesting sermon from the text, Deut. 31, 6: "Be strong and of a good courage." At this service the Rector welcomed the presence and assistance of the Rev. Richard Mathers,* of the Wiggins Male Orphan Asylum, who took the Evening Service to the Creed, and of the Rev. William Armstrong, who took the service from the Creed to the Benediction.

To those who listened to Mr. Armstrong's well-known voice, plaintive and pathetic in these later, as in his younger, days, and yet withal strong and suggestive of good health, it little seemed that this was likely to prove his last service in public; that, while participating in an earthly and transient jubilee, he was rapidly approaching his entrance into that jubilee which is heavenly and eternal. Yet so it was. On Thursday evening, January 3, 1889, after a very brief illness, he quietly passed away in the seventy-eighth year of his age.

"A voice is heard on earth of kinsfolk weeping
The loss of one they love;
But he is gone where the redeemed are keeping
A festival above."

Among the many tributes paid to his memory, in both the secular and religious press, the following, though short, is at once just and comprehensive:

"For nearly half a century past, conspicuous upon the roll of faithful and earnest Churchmen of New Brunswick

*The Editor counts it a pleasure to acknowledge publicly his indebtedness to Mr. Mathers for his many acts of brotherly kindness and assistance—an assistance ever ready and willing, which in times of sickness, absence or overwork, has been given to and heartily appreciated by nearly all the members of our St. John Deanery.

has been the honoured name of the Armstrongs. Who that knew him does not cherish delightful memories of that most devoted and consistent Christian — the venerable John Armstrong, Rector of St. Jude's, Carleton? He was a man of rare simplicity and spirituality of mind. His was a winsome and gracious Christianity, which made him a living epistle. In him there was conjoined a rare strength of decision and loyalty to truth with gentleness and genial kindliness which made him universally beloved. Two like-minded sons carried on his work, and re-asserted his testimony to the great principles of Evangelical truth. One of these, the Rev. William Armstrong, for twenty-eight years Rector of St James' Church, St. John, has now entered into his rest. He was of a kindly, gracious, loving nature; strong in his attachments, and greatly beloved by all who knew him. He was emphatically a pastor. In his parochial work he was pre-eminently successful. In the homes of his people he was welcomed and beloved as a friend and father. His warm sympathies, overflowing kindliness, and ripe Christian experience enriched his ministrations among the sick and sorrowful, and left endearing memorials in the spiritual life, and grateful remembrances of those among whom he labored with Christ-like devotion."

At the Evening Service, the Rev. Canon Brigstocke preached from the text, Psalm 50, 2: "The perfection of beauty."

Following is the Historical Sermon preached by the Rector at the morning service to a large and deeply interested congregation:

"God requireth that which is past." — Eccles. 3, 15.

The great and wise preacher, Solomon, spake these words nearly 3,000 years ago — words which furnish a groundwork and reason for the exhortation previously given by his father, David: "Consider the days of old, and the years that are past." There are times when it is peculiarly proper for us to pause a moment on the journey of life, and to look back upon

the past, that we may derive instruction and encouragement from the scenes we have gone through, and thereby become strengthened to discern more clearly the right direction to pursue in the future. There are periods in the history of churches as well as of individuals which serve as way-marks in the progress of human affairs, where we may momentarily rest from our plodding weariness, look back, reflect, gather up new strength, and form new purposes. There are days like the present when we are invited, nay, commanded, to look back and with jubilant hearts to note the blessings we have received, the kind interpositions which have been made in our behalf, "the goodness and mercy which have followed us all the days of our life." "Ye shall hallow the 50th year, it shall be unto you a jubilee." A half century forms a large and important part of the life of either an individual or a church. And happy that church or individual if that 50th year be "hallowed," if, as with the pious Jews of old, it be ushered in with festive joy and gladsome thankfulness.

We are called upon to-day as a church to look back to the distant past, to "the day of small things," and thus realizing the fulness of our spiritual privileges, to realize at the same time the magnitude of our present and future responsibilities.

Fifty years ago the now city of Portland was but a village. For the space nearly of three years Church of England services had been held alternately at the houses of Mr. John C. Waterbury and of Mrs. Israel Merritt. From the *New Brunswick Religious and Literary Journal*, printed and published by Alexander McLeod, South Market Wharf, St. John, I copy as follows :

"CONTRACT.

"Proposals will be received by the subscribers for building a church in the Parish of Portland, near Fort Howe, agreeably to a plan to be seen at the store of John C. Waterbury, Esq., until the first day of November next.

"B. G. GRAY,
"CHARLES SIMONDS, } Trustees.
"J. C. WATERBURY, }

"October 24, 1828."

From the same newspaper of the date of Saturday, August 22, 1829, as follows:

"OPENING OF THE NEW CHURCH IN PORTLAND.

"On Sunday evening last, at six o'clock, the new Episcopal Church in Portland was opened for public worship. The Church was so completely filled that many persons were obliged to return home for want of accommodation. The Rev. B. G. Gray, the Rector of the Parish, delivered a discourse from John 4, 24: 'God is a spirit and they that worship Him must worship Him in spirit and in truth.'"

This Church, named Grace Church, was erected on the now vacant lot of land on the south corner of Simonds and High streets.

The Church people of Portland enjoyed the ministrations of two faithful, hardworking ministers of Christ's gospel, father and son, the Rev. Dr. B. G. Gray, Rector, and the Rev. J. W. D. Gray, Curate, of Trinity Church, St. John. Both father and son were men of unusual force of character, godly self-denial, and blameless lives. After an incumbency of fifteen years, the elder Dr. Gray resigned the rectorship of Trinity Church in the year 1840, and his son was appointed to the vacant position—the father retaining the chaplaincy of the garrison at that time stationed at St. John. The new Rector, having served as curate under his father for fourteen years (1826–40), entered upon the duties of his important and influential position under the most happy auspices—enthusiastically welcomed by his people, who had not, as so often the case, grown tired of his curate ministrations, and was already recognized by his brethren of the clergy, as well as by many of other learned professions, as a ripe scholar, a sound theologian, and a powerful and eloquent preacher.

At a meeting of parishioners of Trinity church, held in the Madras School, St. John, May, 1840, to take steps to secure salaries for the clergy of the parish, the Hon. Chief Justice Chipman acting as chairman, the following remarks were made by the Hon. Robert Parker, one of the Judges of the

Supreme Court, and I have copied his observations from the old records, both as showing the sterling common sense, the wise and discriminating judgment of Judge Parker (himself one of the first fruits of the younger Dr. Gray's ministry), as also calling attention to the emphasis he placed on the character and worth of the Rector he so cordially eulogized :

"As regards the income," he said, "of the rector of such a parish as this (\$2,000) a smaller sum could not be named if they really wished he should suitably fill that station. Perhaps it might be screwed down to a smaller sum, but if any one would fairly reflect on the expenses of living, the respectability of appearance, the calls of justice and of charity; if they wished him to provide suitably for his family wants, to educate his children, to meet engagements with punctuality, and, above all things, to be able to contribute to the urgent wants of the sick and needy, and not to be driven to make the hardest bargains possible in order to secure a subsistence, he would not desire the salary to be lowered.

"But, sir," continued his honor, "I should not do half justice to the subject if I omitted to mention the high privilege we enjoy in the return to us of one who has been so eminently useful, and who is so admirably calculated to win the respect, confidence and affection of his flock, whose talents would, in any other profession, I doubt not, have secured independence and honours, and who, sir, when we regard him as a Christian minister, whether in the Church or in the world, whether in the houses of the sick or the lonely habitations of the poor, whether in the private meetings of Christians, the gathering for religious instruction of the Sunday School scholars or their teachers; whether at the bed of the dying, is alike distinguished by perfect consistency of conduct and great Christian graces and ability. If, sir, he had consulted merely his temporal prospects or advancement in the Church, his family interests and personal comforts, all we could offer him would have been tendered in vain; but he has, I am sure,

been influenced by higher motives and has come to where a great sphere of usefulness seemed opened to him by the hand of Providence, and, sir, we must feel, in this case especially, that if he sows unto us spiritual things he has a right to reap in worldly things."

It is no small matter for gratitude that the Church people of Portland enjoyed for so many years, regularly and uninterruptedly, every Sunday evening the services of their beloved Church, conducted alternately by two such worthy ministers, who, in their devotion to their Master's cause, spared themselves from no labours, even though those labours were extra parochial and necessarily exhausting.

In 1833 the Rev. Gilbert L. Wiggins, then Rector of Westfield, was invited to take charge of the Parish of Portland. He continued minister of Grace Church three years. In 1836 he resigned on account of ill-health. He subsequently went to England, and, though never robust, lived till 1866. He was a man of gentle, unobtrusive Christian character, and was much esteemed by his people.

The Rev. William Harrison, having completed his theological studies in England, was sent by the S. P. G. Society as a missionary to the West Indies — Demerara. He worked there with good success among the coloured people, and would have remained longer had not the excessively hot climate disagreed with the health of his wife, formerly Miss Julia Merritt, daughter of David Merritt, of St. John. They took passage in a sailing vessel, and arrived at St. John in the year 1836. The Parish of Portland had just been left vacant by the resignation of the Rev. Mr. Wiggins.

November 29, 1836, Mr. Harrison was invited to take charge of Grace Church.

The little church, opened as a free church in 1829, was soon found to be too small to accommodate the increasing congregations, and through the energy of the new Rector, generously assisted by such loyal churchmen as the Hon. Charles Simonds, John W. Smith, and others, a large and commodious

church, named St. Luke's, was erected on the site now occupied by the present edifice. It was formally opened for Divine worship Sunday, December 23rd, 1838. At the morning service the Venerable Archdeacon Coster, of Fredericton, was the preacher.

For thirty-nine years (one of the longest pastorates on record in the County of St. John) Mr. Harrison (made an Honorary Canon of Christ Church Cathedral, Fredericton, 1863), acted as Rector of Portland — about two of those years being spent as Rector of Grace Church. May 8, 1875, he resigned with a yearly retiring allowance of \$400. On May 27, 1875, the Rev. F. H. Almon, Rector of Trinity Church, St. Stephen, N. B., was elected Rector. At noon of the following day, May 28, St. Luke's Church edifice was totally destroyed by fire. Nothing was saved from the rapidly burning Church but the silver Communion service (presented by John W. Smith, one of the first two Wardens of St. Luke's), Bible and Prayer Book, and the pulpit gasaliers. By a seemingly strange coincidence the church building which Mr. Harrison was so largely instrumental in erecting, and which, with all its both happy and sad associations clinging to its walls, he so fondly loved, ceased to exist with the actual ceasing of his pastorate — with the new man was to come a new building.

Canon Harrison, while possessing the impulsive characteristics of his father's race (Irish), was a man of sympathetic nature, and in times of sorrow and affliction was a most welcome visitor. I have been told that his strongest hold upon his people lay in his visits to the bedside of the sick and dying. On the approach of the dread cholera, in the year 1854, Canon Harrison bravely stood at his post of duty, and, entirely forgetful of self, calmly ministered to the dying, comforted and helped the weak-hearted, and gave to all his solemn pastoral benediction. Shortly after his resignation of St. Luke's he retired to his farm at Beach Hill, near Gondola Point, where the present Rector of this Parish, on one or two occasions, enjoyed the pleasure of his genial and hearty hospitalities, and where, during his final illness, he had the privilege and

sad pleasure of spiritually ministering, feebly though it seemed, to the aged and dying pastor, who, for nearly forty years, had so successfully ministered to hundreds and to thousands. His last words were those triumphant ones of the Apostle Paul: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The earthly form of the deceased was laid in a plain casket, and brought into the Sunday School room of the new St. Luke's — the church edifice not being at that time completed. The large room was crowded with his numerous friends, the spiritual children of a long life of pastoral faithfulness, with many of his brethren in the Church, who came to bid a last farewell. The room was elaborately and tastefully draped in black and white — those mournful emblems producing a most solemn and impressive effect. The services were conducted by the present Rector of the Parish and by the Rev. Canon Partridge, then Rector of Rothesay, who read the lesson. Our venerable Bishop, now Metropolitan, occupied a seat on the platform. The well-known and venerated form was laid to rest in the Rural Cemetery, at the first burial in which (that of Miss Campbell), in the year 1847, he had himself officiated. Among the 12,000 or more people resting in that city of the dead, few have left behind them a memory more revered. He rests from his labours and his works do follow him.

In the funeral sermon preached by me shortly after his burial, I spoke as follows, and I repeat what I then said because it is a personal pleasure to me to speak again, as I trust it is to you to hear, the small tribute of praise which I then gave to him, whose life covered so large a part of the period we are reviewing on this jubilee day.

"The righteous shall be in everlasting remembrance." Especially do these words come to us with emphasis to-night,

as we look upon these dark emblems of mourning, soon to be taken from our sight, and which hang here in memory of the aged pastor who lately passed from our midst full of honorable years in the service of his Master. On what more fitting occasion could I speak of him than at this Ascensiontide, when we call to mind the acme of our Saviour's victory, His ascension on high, leading captivity captive and providing rich gifts for men? It was not my privilege to know Canon Harrison intimately, as so many of you did. I visited him socially before his sickness, as also pastorally during his sickness. Though I knew him comparatively slightly, yet I felt an interest in him—the deep Christian interest which all pastors should feel in each other, and deeper from the fact that I am working among a people who were once his people. And though you know more of him than I could say or tell you, yet I am glad to stand here and bear record of the impression he made upon me—that of a man who, while possessing in a remarkable degree the gift of ‘discerning of spirits,’ seemed a noble Christian pastor, with a warm, emotional, tender heart, with a deep love for his Saviour, with a keen sense of his own unworthiness, with thankfulness that God had blessed the labors of his long life, and with most affectionate remembrance of you, once the people of his charge. For nearly forty years his life was bound up with the life of this parish. Many of you he baptized far back in your infancy; he presented you for the solemn rite of confirmation; he broke to you the bread and poured out the sacramental wine; he united you in the holy bonds of marriage; he committed to the grave your loved and lost; he stood by you in the hour of sickness and trial.

“The life of a faithful pastor is always and everywhere a difficult one, but amidst all its anxieties and deep burdens of responsibility, it is a blessed life. To argue with the sceptic, to guide the inquiring penitent, to make the sick or bereaved feel the blessedness of affliction, the glory of patient endurance and of joyful acquiescence, to harmonize the different

shades of belief, character, disposition, and experience which are always discoverable in every church, in baptism and in communion, at bridal and at burial, in social and in sanctuary intercourse, to set an example worthy of the flock—to be and to do all this which constitutes the ideal of a Christian minister, is brethren, I, know, an ideal hard for a man to attain, and in honestly striving for which a pastor should be judged very kindly and considerately by his people. That the aged pastor who has now gone to his rest reached very near to this ideal, I believe is proved by his long, laborious life among you. Call to remembrance his life and labours among you. It will do you good. Remember his counsels. Imitate his example. Serve the God Whom he served and to Whose loving service he so often pointed you.”

Mrs. Harrison was a woman of earnest Christian character, gentle, loving, and sympathetic; the influence of her example, of her peace-loving and peace-making disposition, proved of great assistance to her husband in his pastoral relations. “She did him good and not evil all the days of his life.” Her memory is dear to her surviving children, and her self-denying and unobtrusive Christian character venerated by those parishioners of St. Luke’s who remember her.

In April, 1846, on account of nervous prostration brought on by overwork, Mr. Harrison was granted a twelve months leave of absence. He went to Massachusetts, and there became acquainted with her bishop, the Rt. Rev. Manton Eastburn, after whom Mr. Harrison named one of his sons. His place was supplied by the Rev. William Boyer, and by the Rev. Richard Simonds.

During the latter years of his rectorship, the duties of the parish, always exacting and onerous, and especially so for a man of advancing years, Canon Harrison was greatly assisted in his work by two curates—the Rev. William Harrison Tilley, named after the Rector by his father, our honoured and respected Lieutenant Governor, and the Rev.

William B. Armstrong, who (as also his father) is with us to-day.

Mr. Tilley's curacy extended from June 30, 1867. to November 26, 1871. Shortly after taking priest's orders in the year 1867, at the age of 23, he was called to the curacy of St. Luke's. Beloved by his congregation, universally esteemed by Christian people of whatever sect or name, he left behind him a short but brilliant record of noble and successful work done in the Master's cause, a record graven upon the hearts and lives of his parishioners. The secret of his phenomenal success, both here in Portland, as afterwards in London and in Toronto, lay not so much in his scholarly acquisitions and in eloquent oratory—though he possessed both—as in his warm and winning personality. He possessed that gift, which, like the poetic one, must be given to a man at his birth, which cannot be made to order, though, perhaps, it may be cultivated and to some extent enlarged—I mean the power of attracting to oneself, of embracing and ever holding fast, not merely admirers but genuine friends. For want of a better name we, in our ignorance of the subtle and mysterious laws and forces of our complex organization, call it personal magnetism.

Mr. Tilley possessed the remarkable faculty—all the more remarkable and influential when possessed by a godly, righteous man, as it is often possessed by bad, unrighteous men—of drawing all to him, whether old or young, and of making men, oftentimes much older than himself, ready to be guided by his advice or opinion.

The universally and supremely attractive man was Jesus the Christ. He once said, "And I, if I be lifted up, will draw all men unto Me." It is something, nay much, to draw all men unto ourselves. It is infinitely better and higher to be instrumental in drawing all men unto Him—to bring the scattered and otherwise unattracted atoms within the powerful scope of the world's great magnet.

Only too brief was Mr. Tilley's stay in St. Luke's, and his departure, hastened by what so often proves a fatal though laudable ambition; viz., to secure, in our loyal love to the Master, a wider portion of His vineyard in which to work, — his departure, I say, from your midst was universally regretted. For about a year he was assistant at the Cathedral Church of St. Paul's, London, Ontario. And, then, for four years he was the first and beloved rector of the Bishop Cronyn Memorial Church. He then was elected first assistant in the Cathedral of St. James', Toronto. His relations, while there, to his senior colleague, the Ven. Dean Grassett, were so cordial and satisfactory that the whole city of Toronto was filled with the fragrance of the affection. The exquisite spectacle was daily witnessed of a young man looking with unfeigned satisfaction upon every token of reverence and gratitude towards his senior, and of an old man stimulating confidence and hope towards his junior. But the strain of pastoral labour proved too great. Before a year had passed away he complained of a dull pain in the head and of inability to sleep. A journey of 1,100 miles was taken to these Maritime Provinces. He visited Portland, and if he had been able he would have preached again in his beloved St. Luke's. But medical skill failed to relieve him, and again he took his weary and sleepless journey homeward. Tubercular disease of the brain set in, and, with occasional flashes of consciousness, he passed away one Sunday morning to the rest in Jesus, to the joys in Paradise, and the blessed antepasts of Heaven. His mortal remains were consigned to their last resting place, St. Paul's Cemetery, London. At the services in the Memorial Church, Bishop Hellmuth, of Huron, read the opening sentences and Bishop McLean, of Saskatchewan, the lesson. The services at the grave, where over 1,000 persons were assembled, were conducted by Bishop Hellmuth, and, as in the Church, were of the most impressive character. It seems not too much to say, humanly speaking, that, had Mr. Tilley remained here and succeeded to the soon vacant rectorship, he would have

been alive and with you to-day enjoying the esteem and reverence of a devoted people. But God's ways are not our ways, nor His thoughts our thoughts. It is not always safe or wise to "speak humanly." A man's life consisteth not in the abundance of the things he possesses nor yet in the number of years he lives. By Him with whom a thousand years are as one day, and one day as a thousand years, His ministers are placed as a general places his subordinate officers, often in the thickest and deadliest of the fight, but just where and when He in His superintending and inscrutable wisdom thinks best. He says to this one go and he goeth, and to another come and he cometh. And so it is useless to say, as we are often tempted in our moments of blind inability to see the leadings of God's providence, it is useless to utter that murmur which always meets, whether from a Martha or a Mary, with our Master's rebuke: "Lord if Thou hadst been here my brother had not died." It is better and truer to say, "Lord, in this very death Thou hast been here." How often is it true of His ministers as it was once true of Himself: "It is expedient for you that I go away."

In the morning of life, with all its opportunities of personal improvement and advancing usefulness before him, he was called away at the comparatively early age of thirty-three. As when we see a bright and cloudless morning enwrapped in sudden night we feel a peculiar sadness—only that faith assures us that *his* morning is brightening on, where night and cloud are not, towards the perfect day.

In Edmund Burke's pathetic reference to the death of his son, after speaking of his superiority "in science, in erudition, in genius, in taste, in honor, in generosity, in humanity, in every liberal sentiment and every liberal accomplishment," he says, "he had in himself a salient living spring of generous and manly action." Then, his feelings of personal grief, overcome by his sense of calamity which had fallen upon the community, he adds: "In this exigent moment, the loss of a finished man is not easily supplied." Though summoned in

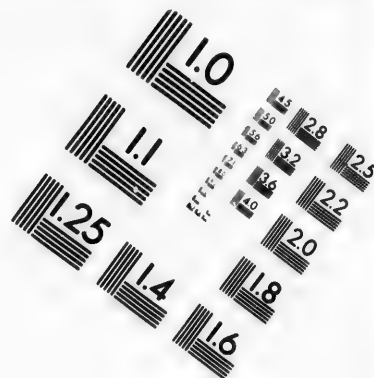
the morning of life, St. Luke's Church, Portland, the Cronyn Memorial Church, London, Ontario, and St. James' Cathedral, Toronto, may well say, as they think of Harrison Tilley, "the loss of a finished man—a man of decided ability, of education, of singular purity and honour, giving his mind to the highest studies and his life to the highest interests of man and of society—such a loss 'is not easily supplied.'" As we look back upon it we are tempted, in our shortsightedness, to call it "an incomplete life." And yet, in God's clear and all-penetrating vision, it may have been a very complete life.

"For what we sow we may not hope to reap,
Perfect fruition may not seek to win;
Not till, work-weary, we have fallen asleep,
Shall blossom blow, or fruit be gathered in.

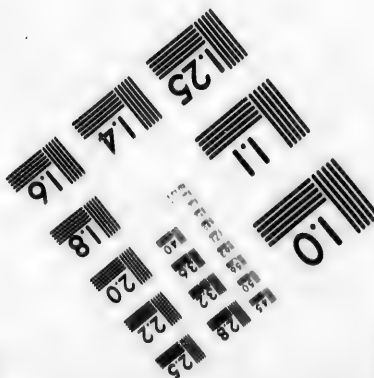
Let it be so. Upon our darkened eyes
A light more pure than noontide rays shall shine,
If pain of ours have helped our race to rise
By just one hair's-breadth nearer the divine."

Mr. Tilley was a Churchman, true and loyal to the communion of which he was an honourable and honoured minister, prizing her holy ways beyond his highest joy, and ever praying and striving for the increase of her peace and prosperity. And yet, while holding his own principles firmly and decidedly, he failed not to see, and respect, and love the good qualities of those from whom he was constrained to differ. His charity was of the widest kind, embracing within its range all who loved the Lord Jesus Christ in sincerity and who followed Him in humility and truth.

It was not my pleasure ever to have met Mr. Tilley. My conceptions of his personal appearance are gathered chiefly from his photograph which I possess—a face almost of maidenly purity and delicacy, a face full of grace and truth, the face of a saint and a scholar, in itself a beautiful and convincing sermon. But I hope to meet him some day and



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the aged rector of whom I have been speaking — as I trust all of you, brethren, will meet them both some day, when the sad farewells of earth shall have been exchanged for the triumphant congratulations of heaven. And who will say that that is a mere idle fancy? It was a custom in the early church to bury the people with their faces to the east — the minister with his face to the west, in the belief that the people would rise at the last advent, at the final coming, facing their pastor. An idle fancy? Nay, who will not rather say that the pleasures, the knowledges, the rewards of that eternally progressive life, will be the sweeter and greater, because of the renewed and heavenly intercourse between pastor and people?

Canon Harrison was also greatly assisted in his arduous labours by the Rev. William B. Armstrong, who for three years and three months (November, 1871, to March, 1875), in pulpit, in Sunday school work, and in parochial visiting, won the esteem of his people and possesses to-day their kind remembrances. On the resignation of Canon Harrison, the Rev. F. H. Almon, as I have already stated, was elected to the vacant rectorship. His term of service covered three years and two months. During his rectorship (after worshipping for nearly a year in the Temperance Hall, Simonds street) the parish finished the substantial and commodious school room in the basement of the church, and erected the walls, roof and spire (all of them only partially finished) of the main church edifice. Mr. Almon's rectorship was especially marked by his earnest and eloquent advocacy of the temperance cause, and by his unwearying devotion to the spiritual and bodily wants of those who were in "trouble, sorrow, need, sickness, or any other adversity."

But however able and devoted its ministers no church is continuously and healthily prosperous unless the energies of its laymen are encouraged and organized. From the beginning St. Luke's Church has been fortunate in possessing Wardens and Vestry, as well as laymen holding no official

position, who have been loyal to her interests and generous to her needs. The first Wardens and Vestry of Grace Church, Rev. Gilbert L. Wiggins, Minister, were not elected till Easter Monday, 1836. The following are the names: Wardens — John C. Waterbury and Thomas Ruddock. Vestrymen — Charles Simonds, Thomas McMackin, William Lawton, John W. Smith, James P. Payne, Robert Payne, Francis Smith, Francis L. Ruddock, William Olive, Samuel Dalton, Noble Ruddock, William Mills.

Among the names of Vestrymen elected in 1838, I find the name of John G. Tobin (a member of our present Vestry), the oldest living Vestryman. The name of David Tapley first occurs on the list of Vestrymen elected in 1847, and that of Robert A. Gregory (our present senior Warden), on the list for 1855. The name of John Tapley appears in 1871. Several of these men, for example, Thomas Ruddock, Francis L. Ruddock, John W. Smith, John Hawes and James Briggs, were prominent in the then flourishing industry of shipbuilding, while Robert Payne was member of the House of Assembly, and Charles Simonds, as member and speaker, was connected with the House of Assembly for thirty-five years. S. L. Tilley held offices in St. Luke's either as Vestry Clerk or Warden (a part of the time he held both positions), from 1841 to 1855, a period of fourteen years.

Joseph W. Lawrence, then, as now, living in St. John, was prominent as a successful Sunday school teacher from 1840 to 1848, and was a most efficient superintendent of the school from 1842 to 1848.

In speaking of St. Luke's men who were "loyal to her interests and generous to her needs," especially would I mention the name of the late Hon. Charles Simonds, who was largely instrumental in building Grace Church, and who afterwards deeded to St. Luke's the plot of ground on which it now stands, besides liberally contributing to its erection. As an unexpected example of his generosity I will briefly refer to an incident narrated to me by Mr. Wm. Kilpatrick,

a Vestryman at that time, and now enjoying the ripe old age of eighty-five. At a Vestry Meeting Mr. Simonds inquired why it was that a note for something over \$500, held by him against the Vestry, was not taken up. At that time Sir Leonard Tilley, then plain Mr. Tilley and Vestry Clerk, asked him whether he had the note with him. Yes, said he. How much interest is due upon it? inquired the Vestry Clerk. Upon being informed of the amount, Mr. Tilley then and there paid it. Now, said Mr. Simonds, are there any other corporation notes due? Upon being answered that the only note of that kind in existence was the one then held by himself, he deliberately tore up the note, cast it into the fire, and said, "you are now out of debt, gentlemen, keep yourselves so."

There have been three bequests to the Church during my rectorship — one of \$200, from Robert Middlemore, a former Vestry Clerk; the second of \$200, from the late James T. Kennedy (worthy of our special remembrance for his timely loan with which we purchased our new organ), and the third of \$600, from Mrs. Richard Scoles, who recently died at the advanced age of ninety-eight.

The communion table was given by the late Joseph Ruddock; the font (*in memoriam* Canon Harrison and the Rev. W. Harrison Tilley) by James T. Kennedy; the pulpit and reading desk by Mr. Edward Sears, Sen.; the clock by Mr. Richard C. Hawes of Liverpool, England; and the bell by Mr. Jeremiah Harrison.

The new chandelier (to be lighted for the first time this evening), as also the gallery door screen, are the jubilee gift of the juvenile classes in our Sunday school. The new iron columns in the Sunday school room, as also the new Brussels carpet on the platform are jubilee gifts from the main body of the school. Several memorial stained glass windows have been promised — and by help of generous members of the parish we hope to see in the not distant future, every window a memorial one. A chancel window in memory of the three

deceased pastors, Rev. Gilbert L. Wiggins, the Rev. Canon Harrison, and Rev. Harrison Tilley; \$300 of the cost to be borne by Mrs. Richard C. Hawes of Liverpool (a daughter of Canon Harrison), \$100 by Mr. Thomas Millidge, \$50 by Sir Leonard Tilley, and \$400 by the Corporation of St. Luke's Church. A side window in memory of the late Thomas Hilyard (a prominent Vestryman), the gift of his widow and sons. A side window in memory of William Shives, the gift of Mrs. Shives and Mr. William Shives Fisher. Two hymn boards, the gift of the Rector.

I am speaking of new things just now. But here in our Church, where the new stands so conspicuous, there is more of the old than new, and I am not sure that the same thing would not be true, if everything about us to-day were new — for moral and spiritual things are more real and more essential than stone, and wood, and iron, and glass. And yet I would not glorify the past at the expense of the future. God requires the past but He requires the future also. The new things which we see around us to-day, and other new things which we expect to see around us in the future, must be symbols of a renewing and growing spirit in our church life. Let us not be fresh and young in the material fabric of our edifice and dead within the spiritual one. We must be as the Apostle beautifully images it, "lively stones build up a spiritual house." "Your body is the temple of the Holy Ghost." "Ye are the temple of the living God." Let the growth in material prosperity be but the suggestion of a spiritual prosperity. Let the richness and beauty of architecture, and form, and colour, and decoration, be suggestive of a deeper richness and beauty in all our lives.

And now bear with me if I speak a few words of myself — an occasion like the present seems to establish its propriety. August 28, 1878, I was elected to the rectorship of this Church. On November 10, 1878, I entered upon my duties as your religious teacher and pastor. The acceptance of the office was made with self-distrust, with a reliance upon your

candor and kindness, which has been fully met, with an entire confidence in God to aid the honest performance of duty and the diligent use of those talents, be they greater or less, which He has committed to any of His servants. My constant and great regret has been that my strength and ability so imperfectly corresponded with my wishes — with my ideal.

I rejoice to-day that I am permitted to bear a public and grateful testimony to the kindness and fidelity of your attachment and conduct towards me. Your good opinion has been a most grateful reward for my imperfect services. During these ten years of my rectorship there has been no interruption in the harmony or courtesy of the Wardens and Vestry toward the Rector — both our business and religious meetings have been eminently peaceful. I have gone in and out among you, not as often as I could have wished, but always, I believe, welcomed — the onerous and multifarious duties of my profession in a large and scattered parish like this, necessarily places restrictions upon social pastoral visiting. I thank you for the kindness and consideration most of you have shown me. I cannot hope to have quite satisfied everybody — that was hardly to be expected. But I have always tried to be frank with you, and in all I have done or said to seek the best interests and advancement of the parish. As I look back upon the past decade, I see years not without their little trials, and yet, to me at least, full of happiness, and, for the most part, devoid of those petty quarrels which will sometimes come to plague our peace in church homes as well as other homes. Whatever be my future, no church can ever be to me just like this. There are associations about it which have struck deep roots into my heart, and which no other spot on earth could duplicate. There are priceless remembrances gathered here which will go with me, I trust, to my dying day. The great interests of home and family, and no small part of the dearest friendships of life are associated with you. And so I can say from my heart, "God bless St. Luke's and all her children within her."

And now it remains for me only to give a brief summary of my labours here. Not to speak particularly of the Sunday or week day services, and of extra parochial work which I have done while here: I have officiated at 523 baptisms, 132 marriages, presented 137 for confirmation, and followed 423 to their last earthly resting place. To those 423 dead I have paid something like 5,000 pastoral visits during their sickness and decline.

I mention this only for the purpose of showing to the healthy and well what a large part of a clergyman's time and share of his sympathy, which must needs be inexhaustible, is necessarily given to the sick and dying.

As I make this hurried review what tender memories crowd upon my mind of those now sainted who have worshipped within these walls! I look around to-day, and in the light of memory what well-known forms come back to fill the vacant seats, and how many familiar names arise to my lips. Herbert Wetmore, little Harry Farmer, Jane Cunard, Helen Wheaton, your old Rector Canon Harrison, Myrtle Holly, Robert Middlemore, Richard Scoles, George Smith, Louisa Dale, Francis L. Ruddock, Joseph Ruddock, Harry Day, Israel Merritt, Mrs. Oscar Wetmore, Alexander Barnhill, Harry Tapley, William Irvine, Mr. and Mrs. William Knight, Captain Hatheway, Florrie McLeery, Louisa Kilpatrick, Philip Nase, Lily Lawton, Mrs. Francis Ruddock, Mrs. David Tapley, James T. Kennedy, Robert Wiley, undertaker (the grave-diggers and buriers of the dead must themselves die), Mrs. Archibald Tapley, Shadrach Holly, Lewis Rivers, Edith Mowry, Mrs. Richard Scoles, Mrs. Fred. Sayre, and a host of others—dear little children in the freshness and innocency of youth—the old and wrinkled and bed-ridden, whose forms fill so many undulating hillocks under this vesture of winter snow.

The blessed dead who have died in the Lord! Let us emulate them in faith and works, beseeching God to give us grace so to follow their good examples that with them we may be partakers of His heavenly kingdom.

And now in closing, let me say to you, love your church ; work for it, pray for it. Remember it in your deeds of mercy and charity, and — may I not urge? — in the provisions of your last will and testament. “As God hath prospered you” — prospered you in health as well as in wealth, in your family as well as in your business — give God a return for each profitable venture, or bargain, or investment. If you have had safe return from voyage by land or sea, if you have recovered from sickness, if in any direction you have reasonably prospered — and some of you have prospered even beyond your fondest expectations — then give God a thank-offering — a jubilee offering. Love your church, faithfully attend her services, and heartily join in them. Strengthen the hands of your pastor and encourage his heart by earnest co-operation with him in every good word and work.

Let each one say of St. Luke's, those words of the hymn we have just sung :

For her my tears shall fall ;
For her my prayers ascend ;
To her my cares and toils be given ;
Till toils and cares shall end.

It is fitting, dear friends, that this anniversary day should be celebrated by us and our children. It is fitting that we should call to mind the way the Lord our God hath led us, and recount the wonderful things He hath done for us. Let it be a day of grateful enjoyment. Let it be a day of Christian endeavour. Let it be a day of pious resolutions, of renewed consecration.

My first sermon as your Rector was from the words : “Forgetting those things that are behind.” To-day I would emphasize the opposite thought. Remember the past because God remembers it. “God requireth that which is past.” “Consider the days of old and the years that are past.”

Looking at the past, may we offer thanksgiving as we say from our hearts : “Hitherto hath the Lord helped us.”

Looking at the future, as we must not forget to do, may we say: "Peace be within thy walls." "They shall prosper that love thee." "I will wish thee prosperity." "I will seek to do thee good."

Then will our God bless us. And then might the Psalmist's magnificent description of Zion's beauty, which we have read from one of the Psalms appointed for to-day, be applied to our beloved Church: "The hill of Zion is a fair place and the joy of the whole earth. God is well known in her palaces as a sure refuge. Let Mount Zion rejoice, let the daughters of Judah be glad because of thy judgments. Walk about Zion, and go round about her and tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God forever and forever. He will be our Guide even unto death." Amen.

On the following Wednesday, St. Stephen's Day, December 26, at eight o'clock, p. m., the Jubilee Christmas Festival of the Sunday school attracted a large and appreciative audience—the spacious school room was completely filled, and a genuine holiday feeling pervaded the audience. Everything went on pleasantly and successfully, and applause was liberally and deservedly bestowed.

The room had recently undergone extensive alteration and renovation. The two memorial iron columns had been erected; the platform, fittingly and tastefully decorated for the occasion, had been covered with a new handsome Brussels carpet, the gift of the school; the pillars and wainscoting freshly painted, and the walls finished in a beautifully tinted alabastine—on the latter hung the six large mottoes, framed in antique oak, and presented to the school by Mr. W. S. Fisher.

The occasion was graced with the welcome presence of Sir Leonard and Lady Tilley, and of Joseph W.

Lawrence, Esq., both of these gentlemen having been former superintendents of, and teachers in, the school.

The following was the programme for the evening, Miss Bessie Farmer presiding at the piano :

ST. LUKE'S CHURCH SUNDAY SCHOOL,

PORTLAND, N. B.

Jubilee Christmas Festival, Wednesday Evening, Dec. 26.

1838-1888.

PROGRAMME.

1. PRAYER, *Rector.*

2. RECITATION — "In Excelsis Gloria."

MAY CARLE.

When Christ was born of pure Marie,
In Bethlehem, that fair citie,
Angels sang with mirth and glee,
In Excelsis Gloria!
In Excelsis, In Excelsis, In Excelsis Gloria!

The shepherds saw those Angels bright,
To them appearing with great light,
Who said, "God's Son is born to-night."
In Excelsis Gloria!

This King is come to save mankind,
In Scripture promised as we find,
Therefore this song have we in mind,
In Excelsis Gloria!

Grant us, O Lord, for Thy great grace,
In Heaven, the bliss to see Thy face,
Where we may sing to Thy solace,
In Excelsis Gloria.

3. CAROL — "In Excelsis Gloria,"

SCHOOL.

4. SCRIPTURE RECITATION.

BY TWENTY-FOUR SCHOLARS OF SCHOOL.

5. RECITATION — "It was the Calm and Silent Night,"

BESSIE STEVENSON.

Alfred Domett.

6. CAROL — "The Inn was full."

SCHOOL.

The inn was full, there was no room

For Mary pure and mild ;

So in the rocky manger bed

Was born the Saviour Child.

On stable low the stars shone bright,

That holy night, so many years ago.

The angels in the heavens sang

Of peace, to men good-will,

While shepherds watched their sleeping flocks

On fair Judea's hill ;

On earth below the stars shone bright,

That holy night, so many years ago.

O, Saviour, in Thy manger bed,

Whom love hath brought from heaven,

Whose blood hath washed our guilt away,

And all our sins forgiven,

With holy glow the stars shine bright,

This Christmas night, upon our fields of snow.

Teach us the song the angels sang,

Grant us Thy peace on earth ;

As in the manger, in our hearts,

This Christmas be Thy birth ;

And they shall glow as stars shine bright,

This Christmas night, upon our fields of snow.

7. RECITATION — "O Little Town of Bethlehem,"

Rev. Philips Brooks.

HENRY WADDELL STEVENS.

8. QUARTETTE — "In Bethlehem."

MRS. E. R. GREGORY, MISS BERTHA KNIGHT,
MR. WM. H. SMITH, MR. RICHARD FARMER.9. TEN MINUTES ADDRESS, . . . *Joseph W. Lawrence, Esq.*

10. RECITATION — "Ring Sweet Bells of Christendom."

Harriet McEwen Kimball.

ALMA MOWRY.

11. CAROL — "Christmas Bells are Ringing."

SCHOOL.

The Christmas bells are ringing,
And little children singing,
That Christ the Lord was born,
To take away our sadness,
To give us joy and gladness,
Upon that Holy morn.

When in the lowly manger
Was laid the little stranger,
Who is the Lord of might,
The angels sang the story
Of how He'd left His glory,
Upon that starry night.

From sorrow, wars and sighing,
From pain, and woe, and dying,
To save us by His birth;
To live a little Child,
The Saviour, meek and mild,
Upon this sinful earth.

Behold the tidings come to all,
So praise Him, children, great and small,

Who is our Lord and King ;
 " Praise Him who doeth all things well,
 Praise Him who came on earth to dwell,"
 Let all His creatures sing.

12. QUARTETTE — "Over Hills and Over Plains,"
 MRS. WILLIAM H. SMITH, MRS. WILLIAM RUDDOCK,
 MR. WILLIAM H. SMITH, MR. THOMAS DALE.
13. TEN MINUTES' ADDRESS, *Sir Leonard Tilley.*
14. RECITATION — "One Day for Christ," . . . *Phæbe Cary.*
 MAGGIE SHAW.
15. CHRISTMAS SONG — "Love that Never Dies," *Cherubini.*
 LENA RUBINS.
16. RECITATION — "Though Rude Winds Usher Thee, Sweet
 Day," *Samuel Richards.*
 BERTHA FORBES.
17. RECITATION — "Ring Out, Wild Bells," . . . *Tennyson.*
 AGNES CHALMERS.
18. CAROL — "Wonderful Night," *The Bishop of Florida.*

Wonderful Night !
 Angels and shining immortals
 Thronging thine ebony portals,
 Fling out their banners of light :
 Wonderful Night !

Wonderful Night !
 Dreamed of by prophets and sages ;
 Manhood redeemed for all ages,
 Welcomes thy hallowing might,
 Wonderful Night !

Wonderful Night !
 Down o'er the stars to restore us,
 Leading His flame-winged chorus
 Comes the Eternal to sight :
 Wonderful Night !

Wonderful Night!

Sweet be thy rest to the weary,
Making the dull heart and dreary
Laugh in a dream of delight,
Wonderful Night!

Wonderful Night!

Let me, as long as life lingers,
Sing with the cherubim singers,
"Glory to God in the height,"
Wonderful Night!

19. PRESENTATION OF PRIZES.*Benediction.*

Mr. Lawrence's speech was characteristic. In a few opening witty remarks he at once placed himself at ease with his audience, after which he proceeded to "talk history" in his own interesting and inimitable manner. The first Sunday school in St. John, he said, was organized in 1826, and as he was then a scholar in it, he retained a lively recollection of one of its first teachers — John C. Waterbury, a man who was, in a great measure, instrumental in erecting the old Grace Church. The first Church Sunday School in Portland was organized in Grace Church in 1833, with three teachers and six pupils. When in 1834 it celebrated its first anniversary, the number of pupils had increased to 129.

Several pleasing references were then made to the work in New Brunswick of Bishop Inglis of Nova Scotia. In 1840 he consecrated the old church which stood on the site of the present St. Luke's, and on the evening of the same day administered the rite of confirmation to forty-four persons. On August 29, 1841, he preached at the Evening Service in St. Luke's, and

that was the last time the Bishop of Nova Scotia preached in St. John city or county. Mr. Lawrence also referred to Canon Harrison, telling of the first time, and the last, that he heard him preach; viz., in old Trinity, on his arrival in St. John from the West Indies, and in the same Church on the occasion of the death of the Rev. Dr. J. W. D. Gray.

Sir Leonard Tilley, in opening his address, said that he regretted very much that, on account of being detained at Fredericton, he was not able to be present on Sunday last to listen to the historical sermon of the Rector, a report of which he had read in the morning papers. The references made therein to Canon Harrison, he could fully indorse. From 1841 to 1855, during which time he had the honour of being Vestry Clerk, the relations existing between them were of the closest. He looked upon Canon Harrison as a father, in return he himself was regarded as a son. After speaking in high eulogy of Mr. Harrison, he feelingly referred to his old pastor's dying message to himself.

Sir Leonard thanked the Rector of St. Luke's for his kind and sympathetic references to his son, the Rev. Harrison Tilley, and then indulged in some old-time reminiscences. Of the eleven Wardens of the Church who had held office prior to the terms of the present Wardens, himself was the only one living. Of the Vestrymen who had held office while he was Vestry Clerk, 1841-1855, only six are now living; viz., John G. Tobin, John R. Haws, Dr. William Harding, Robert W. Crookshank, David Tapley and William Kilpatrick. Of the many Sunday school teachers associated with me in teaching during the fifteen years I was a teacher *

*Sir Leonard was also for many years Superintendent of the School.

in St. Luke's, I can find only the same small number (six) now alive, and of the children then under our charge, how many of them are now living, I cannot say.

Sir Leonard, continuing his address, made references to associations formed in the Sunday School, and their influence for good; advised the teachers present to win the hearts of the children by love and kindness, and pointed out to the children the many advantages which they possess over the children of forty years ago. During the course of his address, as old and tender memories crowded upon him, Sir Leonard seemed deeply affected, and, touched by sympathetic recollections, many among his audience listened with glowing hearts and moistened eyes.

At the close of the last carol on the programme, the Rector was about to proceed with the "presentation of prizes," when he was suddenly, but quietly, interrupted by Mr. S. G. Kilpatrick, the efficient Secretary of the School, who stepped forward and read the following address:

"To the REV. L. G. STEVENS, B. D., Rector of St. Luke's Church, Portland, N. B.:

"Reverend Dear Sir—

"We, as officers and teachers in the Sunday School, and members of the Choir of St. Luke's Church, have great pleasure, at this Jubilee celebration of our Church, and especially at this joyous Christmas season, in presenting to you this Chair, as a slight token of our respect and esteem, and of our appreciation of your earnest and faithful work among us. It is our earnest hope and desire that the cordial relations of love and friendship existing between us in the Sunday School and Choir of our Church may be strengthened more and more, and that your ministrations in this Parish

may be blessed to the welfare of your people, and that, being enabled, by God's help, to turn many to righteousness, and to build up many in our most holy faith, you may have a multitude in this place for your joy and crown of rejoicing in the presence of our Lord Jesus Christ at His coming. It is our earnest prayer that we may be long permitted to labour together, and to see the work of the Lord prospering in the growth and firmer establishment of our Church in this City.

"Wishing Mrs. Stevens, yourself and your family many happy returns of this Christmas season, and with every further good wish for your health and prosperity,

"We are, Reverend Dear Sir, Yours faithfully,

"RICHARD FARMER,

"(For the Officers and Teachers of the Sunday School).

"WILLIAM H. SMITH,

"(For the Members of the Choir)."

The Rector was genuinely surprised. He had looked upon the handsome Chair as a part of the special "parlour platform arrangement" for the evening. His own large arm chair he had carried down to Mr. Lawrence, and during the evening had taken free and easy possession of the "parlour" chair, with no idea that it was a slightly premature possession.

In brief, but earnest words, he thanked the donors for their thoughtful gift of a beautiful Study-Chair, fully reciprocated the sentiments of loyalty and esteem as contained in the address, and expressed the hope that this day of jubilee might only be a brief foretaste of that eternal and heavenly jubilee, in which pastor and people would fully and satisfyingly share.

An added point and interest were given to the address and presentation from the fact, not generally known beforehand, that it was the Rector's birthday.

"The heart hath its own memory like the mind,
And in it are enshrined
The precious keepsakes, into which is wrought
The giver's loving thought."

The presentation of prizes was now in order, and the Rector, on behalf of the boys of Mr. W. H. Smith's Bible Class, then presented that gentleman with a handsomely framed group portrait of themselves.

Another case of surprise, and Mr. Smith fittingly responded.

On behalf of Mr. Richard Farmer, teacher of the young ladies' Bible Class, the Rector presented Miss Minnie Gregory with a tastefully bound, illustrated copy of the works of Thomas Moore—a premium awarded to the young lady making the highest marks in the Class.

At the beginning of the year the Rector had offered a prize to that scholar of the school who at the close of the year would best answer a number of Bible questions covering the entire year's lessons. Among several who presented themselves for examination it was found when the results were compared that two; viz., Jennie Rubins and Willie Bustard had made an equal average. A final test question was then given to both, and again both answered equally well. In consequence of this the Rector decided to give two prizes instead of one. Miss Rubins received an interesting volume profusely illustrated, "The World's Worship in Stone"; to Master Bustard was given a handsomely bound copy of "Europe Illustrated."

A beautiful silk banner, donated by Mr. S. G. Kilpatrick, is to be presented every year to the Class making the highest average attendance.

This banner was handed to Miss Marion Holly's class of girls, their average attendance, 82 per cent., being the highest. It now hangs gracefully from the wall adjoining their class seats.

The members of this Class are as follows :

Miss Nellie Quinsler,	Miss Belle Nelson,
" Maggie Quinsler,	" Annie Nelson,
" Annie Quinsler,	" Viola Weldon,
" Margaret Mason,	" Margaret Dalton.

On behalf of the teachers of the School, the Rector presented the Sexton, Mr. Robert Cunningham, with a set of gold sleeve studs.

The Rector having extended thanks to Sir Leonard and Lady Tilley, and to Mr. Lawrence for their attendance at the meeting, the School then sang "God Save the Queen," the benediction was pronounced, and the large audience slowly and reluctantly dispersed. The entire evening was a most happy one, long to be remembered in St. Luke's.

At the celebration of our Sunday School Centennial in 1938, many of the children and young people present on this gladsome occasion, will, if spared, look back to it with the most happy recollection.

Gifts to the Church.

The sacramental vessels used in the administration of the Holy Communion — two chalices and two patens of solid silver — were a gift to Grace Church, in 1838, of John W. Smith, who held office for five years as Vestryman and for three years as Warden.

This Communion Service, the Church Bible and Prayer Books, and the three large mahogany (chancel) chairs, were snatched from the flames which destroyed the Church and all its other contents, May 28, 1875.

The old-fashioned reading desk in the Sunday School Room was the gift (January, 1876) of the Corporation of Trinity Church, St. John. It was placed in old Trinity in the year 1845, when the very large and old-fashioned desk of 1791 was placed in the adjoining Sunday School House, and was destroyed with that building in the fire of 1877. This Trinity desk of 1845 was itself replaced, in the early part of Canon Brigstocke's rectorship, by one of still more modern style and of smaller size.

The Church reading desk and pulpit, of chaste and elegant design, were presented to St. Luke's by Edward Sears, Esq., of St. John, in memory of Canon Harrison. The following note accompanied the gift:

"*To the* RECTOR, WARDENS, and VESTRY of St. Luke's Church,
Portland :

"*Gentlemen —*

"The pulpit and reading desk lately placed in St. Luke's Church, Portland, I beg to present as a memorial to the Rev. William Harrison, many years Rector of the parish.

"EDWARD SEARS.

"*St. John, March 17, 1880.*"

The following note of thanks was forwarded Mr. Sears in reply to the above :

"PORTLAND, *March 29, 1880.*

"*To* EDWARD SEARS, Esq., St. John :

"*Dear Sir —*

"At our Easter parish meeting, held this day, it was unanimously resolved that a vote of thanks be extended to you for your thoughtful and beautiful gift to St. Luke's Church of a memorial reading desk and pulpit.

"May God's Holy Word and the Church's Prayers ever be read with the same fervent faith, and may the pure Gospel of our Saviour, Christ, ever be preached with the same gentle boldness, as characterized the ministrations of our late beloved pastor, the Rev. Canon Harrison, to whose memory you dedicate the gift.

"For the Rector, Church Wardens, and Vestry,

"JOSEPH HORNCastle,

"*Treasurer and Acting Vestry Clerk.*"

The Holy Table, of solid black walnut, was the gift, July 1880, of Mr. Joseph Ruddock, for seventeen years a Vestryman of St. Luke's.

The handsome clock (so arranged that it can be illuminated), is the gift of Mr. Richard C. Haws of Liverpool, England.

The bell is the gift of Mr. Jeremiah Harrison, for twenty-four years a Vestryman of St. Luke's.

On Easter Day, April 9, 1882, the congregation of St. Luke's were agreeably surprised at beholding a welcome gift to the Church of a font of Italian marble of exquisite design and finish. It was presented by Mr. and Mrs. James T. Kennedy, and bears the following inscription on the square central shaft:

In Memoriam

REV. CANON HARRISON.

REV. W. HARRISON TILLEY.

The bowl is twenty-four inches in diameter. Around the splay of the bowl are the following texts:

One Lord, One Faith, One Baptism.

Suffer Little Children to Come Unto Me.

The pulpit frontal is the work and gift of Miss Etta Tapley; that used for Christmas and Easter, the work and gift of Miss Nellie Tapley.

The frontal for the reading desk, as also the handsome book-marks, were presented by Miss Carrie Barnhill.

The central "corona," or crown chandelier (Bray's patent, forty-four burners), with Venetian glass reflector five and a half feet in diameter, as also the solid

ash gallery door screen (to be filled eventually with stained glass), are the jubilee gift of the juvenile classes of the Sunday School.

The central iron columns in the Sunday school room, and the new Brussels carpet on the platform are jubilee gifts from the main body of the School.

A new stained glass window is soon to be placed in the chancel in memory of the three deceased pastors — the Rev. Gilbert L. Wiggins, the Rev. Canon Harrison, and the Rev. W. Harrison Tilley. The estimated cost is \$800. Of this amount, \$300 is given by Mrs. Richard C. Hawes, of Liverpool, England (a daughter of Canon Harrison), \$100 by Mr. Thomas Millidge, \$50 by Sir Leonard Tilley, and the remaining \$400 by the corporation of St. Luke's.

The figure for the central light will be Thorwaldsen's Christ (original in Copenhagen). In the two side lights will be respectively representations of "The Visit of the Magi" and the "Last Supper."

One of the side windows is soon to be filled with memorial glass, in memory of the late Thomas Hilyard (for seventeen years a Vestryman of St. Luke's), the gift of his widow and sons: subject, Plockhorst's "Easter Morning." Another side window, in memory of William Shives, the gift of Mrs. Shives and of Mr. William Shives Fisher: subject, "Christ and the Woman of Samaria at the Well."

This work will be executed by Messrs. Castle & Son, Artists in English Conventional and Antique Memorial Stained Glass, Montreal, P. Q., and Fort Covington, New York.

The future promises to add many more of the accessories of devotion and very much in the way of beautifying our house of worship. We trust the time will come,

and that not distant, when all of the remaining windows shall be filled with new and lovely glass, in memory of those who loved and worked for this Church. They loved these courts of the Lord, or the old sanctuary destroyed by fire, that formerly stood on this ground, and I can conceive of no more beautiful way of symbolically uniting their past life to the present life of this parish than in the manner I suggest and hope to see consummated.

If it were our more general practice to give some memorial to the Church in the name of the loved ones who are taken from us, how much more real faith we should feel in the doctrine of the communion of saints, in that most comfortable doctrine that the dead in Christ are still with us in worship, in sacrament and prayer and praise! And then the very Church edifice itself, as well as its divine ordinances, becomes what it ought to be: sacramental, symbolical.

In the summer of 1885, Count R. V. DeBury generously presented to the Church corporation a piece of land at the rear of the Church lot, 40 x 100 feet. When filled in and wharfed, this will furnish a much-needed and suitable place for the erection of horse sheds, storage ground for furnace wood, etc.

Bequests.

During the present rectorship there have been three bequests: one of \$200, from the late Robert Middlemore, for twenty-one years a Vestry Clerk of St. Luke's; the second of \$200, from the late James T. Kennedy, for seven years a Vestryman; and the third of \$600, from Mrs. Richard Scoles, who recently died at the advanced age of ninety-eight years.

Let their example of thoughtfulness and gratitude stimulate others to yet greater liberality. "As God hath prospered us" — that is the measure the Apostle lays down for us — a large measure to some, but a measure for each and all. As He hath prospered us in health, as well as in wealth, in our family as well as in our business. Let us give Him a return for each profitable venture, or bargain, or investment, a tribute for every special mercy, a thank-offering for our child's recovery from sickness, for our safe return from travel by land or by water, for every kindly demonstration of Providence. Let us remember our Church in our prayers, in our deeds of mercy and charity, and in the provisions of our last will and testament. Our Prayer Book rubric, in the office of "The Visitation of the Sick," reminds the clergy that "men should often *be put in remembrance* to take order for the settling of their temporal estates whilst they are in health."

At the time of her death Mrs. Scoles was the oldest person in the Parish of St. Luke's, if not in the City and County of St. John. Her life was a long and eventful one, the early part of it being especially interesting, from the fact that she lived on the Island of St. Helena during the last four years of Napoleon

Bonaparte's imprisonment there. Her knowledge of the history of the island was both extensive and accurate, and it was evidently a source of pleasure to herself, as it was, doubtless, of instruction to her friends and neighbors, to describe this historic island, rising in solitary grandeur in the South Atlantic ocean, ten miles long by six miles wide, 1,140 miles distant from the Continent of Africa, and 1,800 miles from South America, with its coastline of bare brown cliffs, ranging from 450 to 2,400 feet in height. It was discovered May 21, 1502, by Commodore John de Nova Castella, in command of a Portuguese fleet on its return from India. The day of discovery being the anniversary of the birth of Helena, the mother of Constantine the Great, the island was called in her honour St. Helena. It was alternately in possession of the Portuguese, the Dutch and the English. After the battle of Waterloo, it was determined to banish Napoleon Bonaparte to St. Helena, as being the most secure place of confinement and the most impregnable to assault. Napoleon arrived at this distant mid-ocean prison on October 15, 1815, in the British warship "Northumberland," under the command of Rear Admiral Sir George Cockburn. Six months after this the British Government appointed Lieut.-Gen. Sir Hudson Lowe as custodian of Napoleon. Under his new custodian the captive became silent, unsociable, and introspective. Mrs. Scoles' first husband was Hugh Phillips, who belonged to Fermanagh, Ireland. He was employed as a shoemaker in the 66th Regiment, which left Chatham in 1817 for St. Helena. Her husband made fine boots and slippers for Napoleon, and she had frequent opportunities of seeing him. Her little cottage stood near the Longwood House, where Napoleon lived and died, and in whose high fenced garden, he was accustomed, when not busied with the

garden utensils, to walk up and down the long paths, his hands behind his back, an habitual frown upon his brow, apparently buried in deep thought — a short man with abnormally long body. and large, finely shaped head. On May 5, 1821, he died of an illness unsuspected by others, and one which, as it became serious, was of brief duration — cancer of the stomach. Her recollection of the funeral was very vivid. The body lay in state and was visited by thousands. Four days after death, May 9th, the body was placed in a car drawn by four horses. The whole distance to the grave, more than a mile, was lined with all the troops of the garrison. The little green valley, below Huts' gate, to which Napoleon often resorted, was selected, in accordance with his own expressed wish, for his temporary grave. A large weeping willow stood beside the grave, but this was, after a few years, nearly all carried away piecemeal by visitors in search of relics. Shortly after his death his effects were sold at auction. Mrs. Phillips purchased his coffee-cup and a few other small souvenirs; and, although the French ships that came to the island would offer fabulous prices for any relics of the dead hero, she kept and treasured this coffee-cup, and for more than sixty years was very proud of showing it to visitors. One Christmas day, a few years before her death, she presented it (a most agreeable surprise), encased in many and divers colored wrappings of tissue paper, to the present Rector of St. Luke's. Her husband served in the St. Helena artillery for several years after Napoleon's death, then went to Ireland, where he eventually died of consumption. She again married, her second husband being Richard Scoles, who came to this country and settled in Portland over half a century ago, and who, for twenty-one years, was a Vestryman of St. Luke's.

St. Luke's Church Sunday School.

FROM ANNUAL REPORT FOR 1888.

SUPERINTENDENT.

Rev. L. G. Stevens.

ASSISTANT SUPERINTENDENT.

Mr. W. S. Fisher.

ASSISTANT SUPERINTENDENT JUVENILE DEPARTMENT.

Mrs. John B. Eagles.

LIBRARIANS.

Messrs. William Day, Arthur Farmer, Frank Hamm,
Harry Nase, Frank Rowan, Herbert Harrison,
Thomas Robertson.

SECRETARY-TREASURER.

Mr. Samuel G. Kilpatrick.

CHOIR LEADER.

Mr. Wm. H. Smith.

ORGANIST.

Miss Mabel Smith.

TEACHERS.

Mr. Richard Farmer.	Miss Lizzie Rowan,
" Wm. H. Smith,	" Jennie Ruddock,
" Wm. S. Fisher,	" Cassie Logan,
" Arthur C. F. Sorell,	" Edith Ruddock,
" Robt. B. Humphrey,	" Annie Rowan,
" Samuel G. Kilpatrick,	" Maude Miles,
" Fred. Irvine,	" Bertha Chesley,
" Alex. M. Rowan,	" Alice Ruddock,
" Thos. Millidge,	" Jennie Pugsley,
Mrs. John B. Eagles,	" Carrie Holly,
" John Johnson,	" Annie Farmer,
" Robt. B. Humphrey,	" Jessie Hazlewood,
Miss Carrie Barnhill,	" Amelia Kilpatrick,
" Mary Knight,	" Lottie Strang,
" Annie Dalton,	" Violet Strang,
" Alice Farmer,	" Kate McJunkin,
" Marion Holly,	" Kate Leonard.

MEMBERSHIP.

	Male.	Female.	Total.
Officers, - - - - -	10	1	11
Teachers, - - - - -	9	25	34
Scholars, - - - - -	140	182	322

CONTRIBUTIONS.

	1st Quarter.	2nd Quarter.	3rd Quarter.	4th Quarter.
Average per Sunday, -	\$4.56	\$4.15	\$2.97	\$5.24
Total, - - - - -	-	-	-	\$208.20
Largest Class Contribution, No. 9, (Mr. W. H. Smith), - - - - -	-	-	-	\$20.20
Second Largest Class Contribution, No. 7, (Mr. Wm. S. Fisher), - - - - -	-	-	-	\$15.47

The following Teachers and Scholars were present at 40 or more sessions of the School during the year :

TEACHERS.

Mr. Richard Farmer,	-	Present	47	Sundays.
Miss Mary Knight,	-	"	46	"
Mr. Wm. S. Fisher,	-	"	45	"
Miss Alice Farmer,	-	"	45	"
" Annie Dalton,	-	"	44	"
" Edith Ruddock,	-	"	44	"
" Amelia Kilpatrick,	-	"	44	"
" Jennie Ruddock,	-	"	43	"
" Cassie Logan,	-	"	43	"
" Maude Mills,	- -	"	43	"
Mr. Fred. Irvine,	- - -	"	42	"
" Wm. H. Smith,	-	"	40	"

SCHOLARS.

Bessie Harrison,	- -	"	48	"
Jennie Jewett,	- -	"	48	"
John Hamilton,	- - -	"	48	"
Herman Campbell,	-	"	47	"
Willie Bustard,	- - -	"	47	"
Nellie Quinsler,	- -	"	47	"
Annie Quinsler,	- -	"	47	"
Annie Nelson,	- -	"	47	"
Alice Cunningham,	- -	"	47	"
Lena Rubins,	- - -	"	47	"
Maud Mowry,	- - -	"	47	"
Fred Hersey,	- - -	"	47	"
Julia Ramsey,	- - -	"	47	"
Fred. Evans,	- - -	"	45	"
Robt. J. Cunningham,	-	"	45	"
Etta Shaw,	- - -	"	45	"
Minnie Campbell,	- -	"	45	"
Annie Kilpatrick,	-	"	45	"
Charles Ramsey,	- -	"	45	"

Arthur Dalton,	- - -	Present 43 Sundays.
Bert. Nichols,	- - -	" 43 "
Lizzie Cunningham,	- - -	" 43 "
Bertie Dale,	- - -	" 42 "
Geo. Ramsey,	- - -	" 42 "
Guy Johnston,	- - -	" 41 "
Alice Robinson,	- - -	" 41 "
George Lawrence,	- - -	" 40 "

The Sunday School, under the superintendence of the Rector, and with the valuable and valued assistance of the ever-ready and willing Assistant Superintendents, Mr. W. S. Fisher and Mrs. J. B. Eagles, the indefatigable Secretary-Treasurer, Mr. S. G. Kilpatrick, the efficient Choir Leader, Mr. W. H. Smith, and a good corps of devoted teachers and librarians, is in an exceptionally prosperous condition. The Rector takes pleasure in acknowledging this effective co-operation of a large band of helpers — "fellow-workers into the kingdom of God." Their services are often rendered at considerable personal sacrifice of time, and comfort and convenience. For their free will offering — their labor of love — may the Lord and Master abundantly reward them all !

The Church Choir.

The following are the members of the Church Choir :

SOPRANOS.

Mrs. Wm. H. Smith,	Mrs. Edw. R. Gregory,
" John B. Eagles,	" George Davis,
Miss Helen Dale,	Miss Carrie Barnhill,
" Mary Smith,	" Lizzie Cunningham,
" Anne Farmer,	" Bertha Chesley,
" Maria McJunkin,	" Amelia Kilpatrick,
" Jennie Rubins,	" Lena Rubins.

ALTOS.

Mrs. Wm. S. Ruddock,	Miss Bertha Knight,
Miss Alice Knight,	Master Walter H. Smith,
Master Louis Bruce.	

TENOR.

William H. Smith.*

BASSOS.

Thomas Dale, Richard Farmer, jr.,
George Humphrey.

ORGANIST.

Miss Bessie H. Farmer.

DIRECTOR.

Rev. L. G. Stevens.

* Mr. Smith has been connected with St. Luke's Church Choir from the early age of twelve—a period of forty years, for several years acting as Director—a term of Christian service of rare length, and filled with a universally appreciated enthusiasm and loyalty.

STANDING SUGGESTIONS AND DIRECTIONS IN
REFERENCE TO THE CHOIR.

UNANIMOUSLY SANCTIONED AND ADOPTED AT A MEETING
OF THE VESTRY OF ST. LUKE'S CHURCH, PORTLAND,
JUNE 15, 1888.

By the ecclesiastical law of the Church of England (3 Phillmore, 90), the incumbent or officiating minister has the full control of the organ, the organist and the choir during the services; he alone is to direct when the organ (if any) shall and shall not play; he is to give orders concerning the tunes to be sung at any time in Church; and to suppress all light and unseemly music, and all indecency and irreverence in the performance.

We deem it fitting for the rector, being, in ecclesiastical law, the head of the choir, to be its director and leader, and to institute at any time needed reforms, and in any way, consistent with the rubrics of the Church and with established musical usages thereof, to remodel the musical service.

We recognize the value of the musical portion of the service, and the need of beautifying the service by the advancement of musical ability.

In I. Chron., chap. 25, it is stated that in connection with the service of the house of God there were "two hundred four score and eight (288) that were instructed in the songs of the Lord with cymbals, psalteries, and harps." We believe that the musical service of a Church of the size of St. Luke's (not much smaller than Solomon's Temple, which was 150 feet long and 105 wide) cannot properly be conducted by a choir of from six to ten voices — that a comparatively few number of voices cannot give sufficient volume nor any adequate musical interpretation to the Church of England — Episcopal — form of service.

We trust that many in our parish, to the number of thirty or forty at least, who have naturally good voices, capable of

being trained, will cheerfully volunteer their services to the rector, that our choir, in point of numbers and efficiency may be adequate to the size of the building, and to the power and compass of the organ.

We believe that as far as possible or practicable, the music of the Church should be largely congregational — the music of the whole body of the people. When this custom prevails the worshippers have no opportunity to love the art for its own sake, to admire or to criticize the performance of the choir as a mere exhibition.

To accomplish the best results, the melodies of the Church should be simple, to bespeak those feelings of devotion which are among the simplest of the human heart; its harmonies should be broad and grand, to embrace the whole soul and bear it strongly up; its voluntaries fitted to the character of the occasion — emphatically suggestive of the Church season, and studiously in harmony with the spirit of the sermon.

We believe that the "psalms and hymns and spiritual songs" (Eph. 5: 19) represent a true expression of the religious emotion of a worshipping people, and that in the rendition of the service this emotion should be possessed, cultivated and reverentially shown by choir members, to whom the service should signify much (not little) in a religious sense.

We suggest —

1. The sparing introduction of new tunes and chants.
2. A new hymn tune or chant to be repeated at short intervals until learned by the congregation.
3. A *congregational* practice at the close of the regular week-day service.
4. A good working collection of plain chants in which the congregation might be able to join — the least valuable chants being dropped out from time to time as better ones should be found.
5. The chanting vigorous, prompt, and more like true recitative.

6. The anthem being largely a means of keeping up the weekly practices, we suggest that one new anthem (preferably short and easy) be introduced at the evening service, say once a month.
7. A sufficient number of *voluntary substitutes*, who would be able and willing to serve at short notice — an arrangement by which occasional fluctuations of attendance would be less seriously felt.
8. The choir-members being *assistants* to the minister in the leading of worship, and prominently placed, where absenteeism and tardy arrival are readily observed, we urge to punctual and systematic attendance, and would especially deprecate the habit of taking a choir-seat after the service shall have commenced; recommending, rather, the late-comer to take a seat in the congregation.
9. We feel that it is but reasonable that the congregation should generously supply the organist and choir-members (by means of special offertory or otherwise) with all necessary and solicited music.

Church music is devotion. The choir are not merely singers — they are worshippers. As we employ our lips in showing forth Jehovah's praise, let choir and congregation alike banish all noisy thoughts of self-glorification, all subtle whisperings of pride, all petty murmurings of criticism. "That we show forth Thy praise, not only with our lips, but in our lives."

It is well that people occasionally like restorations as a novelty. The past is thus linked to the present, and we derive, as for example, in architecture and sculpture, in customs and costumes, in social and intellectual life, the advantages which result from an appreciated continuity of thought and action.

Wednesday evening, April 23, 1884, an "Olde Tyme Costume Concerte" was given in "y^e Big Roome underneath y^e Church." It was announced on the programme that

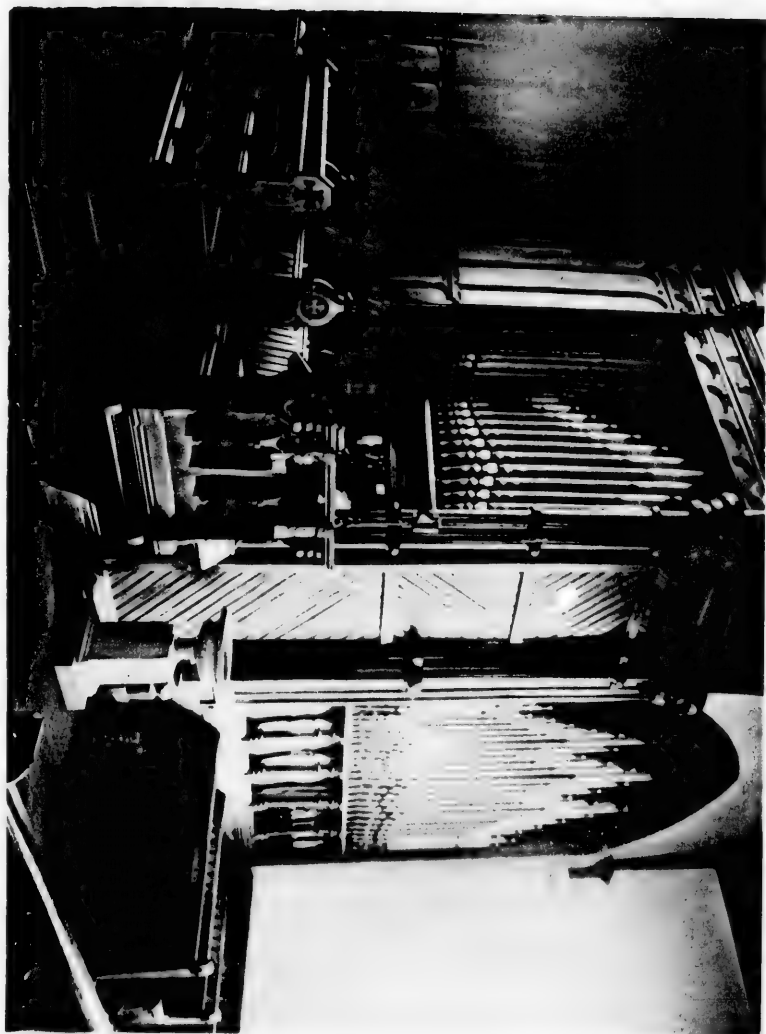
"UNCLE WILLIAM HENRY SMITH will stand in full view of y^e Singers, and will flourish y^e Time-stick to ensure grate precision and to prevente discorde in y^e partes.

"COUSIN BESSIE H. FARMER will play y^e Accompaniments for y^e Singers upon y^e Loude Stringed Instrument, and will perform for y^e GRAND ASSEMBLING OF Y^e SINGERS."

One of the most interesting features of the programme was the singing of one of "Y^e Olde Psalm Tunes" by the following, who were members of the first choir of St. Luke's (see page 39):

Mrs. Simon Baizley,	Miss Ann Cunard,
" William Knight,	William Knight,
" Robert Smith,	Benjamin Knight.

On Thursday evening, August 19, 1886, St. Luke's Church was filled to its utmost capacity, the occasion being the first public performance on the new organ. St. Luke's Choir was assisted by the Choir of Trinity Church, the former occupying the south and the latter the north side of the chancel. The whole musical performance was under the direction of Mr. E. G. Gubb, organist of Trinity Church, St. John. The chancel was adorned with potted flowers of every variety, and presented a charming appearance. After an opening prayer, the Rector said that it was intended to hold several organ recitals every year, which would tend to elevate and enrich the musical taste of the public, and which would afford an opportunity of hearing some of the best musical compositions of this and other ages.



ORGAN.

The organists for the evening were Miss Bessie Farmer, Mr. J. Hopley and Mr. E. G. Gubb; Cornetist, Master Harry Travis. The Doxology by performers and audience closed a recital highly creditable to all taking part, and left no doubt in the minds of the large gathering of the superior qualities of St. Luke's new organ.

The printed programme contained the following report of examining experts :

ST. JOHN, N. B., August 17, 1886.

TO the WARDENS and VESTRY OF ST. LUKE'S CHURCH,
PORTLAND.

Gentlemen:

Having been appointed by you to examine your new organ, we have carefully and thoroughly inspected both its interior and exterior, and have tested its quality. The voicing of the stops has been executed with artistic excellence. Its tone throughout is good, both as regards individual stops and full organ, and is powerful and brilliant without harshness. Especially are we pleased with the Open Diapasons, which possess the true "Cathedral Tone," being round and rich. The reeds are made from the same scales used by the celebrated French builders — Cavallè-Coll; and their tones, especially that of the Oboe, are clear and prompt. Great care has evidently been taken in making the action to work with perfect silence; and the touch, when coupled, is light and responsive.

As disinterested examiners, we are highly pleased at the conscientious and workmanlike manner in which the instrument has been constructed and erected. We would call the special attention not only of musical students but of music committees to the model "Specification" of this organ.

EDGAR E. GUBB.

BYRON TAPLEY.

On the last page of the programme was printed the following :

SPECIFICATION OF ORGAN.

(Builders : Messrs. Peter Connacher & Co., Huddersfield, Eng.)

Two manuals, compass CC to A, - - - 58 notes.
Compass of pedals CCC to F, - - - 30 notes.

GREAT ORGAN.

	Feet.	Pipes.
1. Double Open Diapason (12 closed wood) metal,	16	58
2. Open Diapason, metal, - - - - -	8	58
3. Small Open Diapason, metal, - - - - -	8	58
4. Dulciana, metal, - - - - -	8	58
5. Concert Flute, wood, - - - - -	8	58
6. Principal, metal, - - - - -	4	58
7. Harmonic Flute, metal, - - - - -	4	58
8. Fifteenth, metal, - - - - -	2	58
9. Trumpet, spotted metal, - - - - -	8	58

SWELL ORGAN.

10. Bourdon, wood, - - - - -	16	58
11. Open Diapason, metal, - - - - -	8	58
12. Stop Diapason, wood, - - - - -	8	58
13. Salicional, spotted metal, - - - - -	8	58
14. Voix Celeste, spotted metal, - - - - -	8	46
15. Flauto Traverso, wood, - - - - -	4	58
16. Harmonic Piccolo, metal, - - - - -	4	58
17. Mixture (three ranks), metal, - - - - -	...	174
18. Cornopean, spotted metal, - - - - -	8	58
19. Oboe, spotted metal, - - - - -	8	58

PEDAL ORGAN.

20. Double Open Diapason, wood, - - - - -	16	30
21. Bourdon, wood, - - - - -	16	30

COUPLERS.

22. Swell to Great.

23. Great to Pedals.

24. Swell to Pedals.

Three composition Pedals to the Great Organ.

Three composition Pedals to the Swell Organ.

Balanced Swell Pedal.

Tremulant in the Swell Organ worked by Pedal.

The Keys, Draw Stops, and Pedals as per College of Organists.

Total — 24 stops, 1,266 pipes.

On the Sunday following, August 22, 1886, at the morning service, the new organ was formally dedicated to the worship of God, special psalms and prayers of benediction being used. In the course of his sermon, the Rector spoke of the good results that would follow if a choral society or singing school were started in the town. He recalled the fact that 288 trained singers were connected with the service of Solomon's Temple, and expressed the hope that St. Luke's Choir might be increased to the number of, say forty, and that the congregation, under such leadership, might be led to the habit of more general congregational singing. But it is an error, he said, to suppose that choir leadership is confined to singing only — the choir are to repeat the *prayers* and *responses* in a loud, distinct voice, and so assist the devotions of the congregation. He quoted the following remarks of an able writer on "the use of the chancel":

"When the old *parson and clerk duet** gradually gave way to a more general interest, and the people about the

* St. Luke's was the last church in Canada to retain this style of duet. John C. Waterbury, William Atley and Robert Middlemore acted successively as "clerks."

church began to respond aloud, it was thought better to give tone and direction to the responses by employing the aid of those who sang the hymns. The choir, from the elevated position which they occupy in the chancel, are able to lead the prayers with more force and effect, and so the whole service, the reading as well as the chanting and singing, is offered with dignity and solemnity of sound which makes it a hearty and cheerful act of worship. Thus are our large chancels utilized, and are, in fact, necessary to give a suitable position to the choir; and the wisdom of the builders of our ancient churches in England has reasserted itself after a long period of disuse. The choirs in England are generally composed of men and boys, and as the latter lose their voices they retire into the congregation and make room for younger ones, and so gradually there is diffused through the congregation a body of worshippers perfectly familiar, by long habit, with the psalms and hymns and responses; and with their aid the services through the whole edifice become every year more hearty and congregational. Thus the worship of the church has assumed a volume of tone and heartiness, all through the country villages even, which is perfectly wonderful to those who can remember the duet services of former days."

The second Organ Recital was given Thursday evening, September 30, 1886, by Professor W. H. Holt, Solo Organist at the "International Fisheries' Exhibition," London, and Examiner for Scholarships in the Royal College of Music; at present Organist and Choir Master of St. Andrew's Episcopal Church, New York City. Mr. Holt proved himself a perfect master of the instrument, and those who were fortunate enough to attend were given a rich musical treat.

The third Recital was given Thursday evening, November 24, 1887, by Professor Thomas Morley, Organist of the Mission Church of St. John Baptist.

The fourth Recital, Friday evening, November 30, 1888. Mr. Morley was assisted by the St. John Oratorio Society (selections from "Creation" and the "Messiah") and by the Orpheus Male Quartette.

It is needless to say that this talented organist, on both occasions, displayed a high class musicianly knowledge and admirable executive skill.

As a form of musical speech, the Oratorio stands prominent. It is the noblest type of musical composition, first, because it is founded on some great act of history or of sacred fame; and further, because, being vocal, it reaches more strictly the hearts of men than the symphony. Since Handel's time the Oratorio in England has become a part of her life. There are few communities so removed from the Metropolis, either by geographical boundaries or on account of the conditions of trade, few so poor that have not a circle of artisans or mechanics who meet to practice the great choruses of Handel, of Bach, or Mendelssohn; and, as is often the case, join in some shire festival where the masses come together to sing with the great orchestra, and hear the famous singers in the inspired works of the art they cultivate. The most popular days at the English Provincial Festival are those when the "Messiah" or the "Israel" are to be given, and this arises from a universal respect and love for those works. At the great Handel Festival in London we find a wonderful expression of a popular impulse in music. We have unlike conditions to these in St. John, yet our Oratorio Society has been a pioneer and exemplar of our city's best development in honoring the art of music. Its annual Oratorios should reach a larger circle. These Oratorios should oftener be heard in our Churches by large, well-behaved, devout, worshipful audiences. The

cultivation of choral music is the true test of a city's musical position. A refined and elevated taste for sacred music, especially in Oratorio form, powerfully influences a community's religious life. And therefore, it is that our Churches should, from time to time, solicit and welcome the presence of a well organized and well trained Oratorio Society. The Society should have the liberal and ungrudging support of every citizen, of every professed Christian who is far sighted enough to realize that the cultivation of the Oratorio is in itself ennobling, making the aspirations we experience when listening to it deeply and harmoniously blend with our perhaps homely, but no longer harsh and discordant, every-day thoughts and actions.

And it is not too much to predict that in the *next* half century those who come after us will reap the fruit of the sowing of some who in heroic devotion, in toil and sacrifice, are now preparing for them larger, nobler, purer aims.

RECTORS.

Gilbert Lester Wiggins,	-	-	1833-1836
William Harrison,	-	-	1836-1875
Foster Hutchinson Almon,	-	-	1875-1878
Lorenzo Gorham Stevens,	-	-	1878-

CURATES.

William Harrison Tilley,	-	-	1867-1871
William Bellmore Armstrong,	-	-	1871-1875

CHURCH OFFICERS FROM 1836-1888.

(While the date gives the year of *first* election, the years of continuance do not always indicate *consecutive* election.)

First Elected. Easter.	WARDENS.		Held Office.
1836. John C. Waterbury,	-	-	2 years.
1836. Thomas Ruddock,	-	-	4 "
1837. James P. Payne,	-	-	1 "
1838. John W. Smith,	-	-	3 "
1840. Charles Simonds,	-	-	1 "
1841. Jacob Allan,	-	-	7 "
1841. William Lawton,	-	-	20 "
1848. James Briggs,	-	-	1 "
1849. James Flewelling,	-	-	8 "
1849. Samuel Leonard Tilley (Vestry Clerk),	-	-	6 "
1855. Francis L. Ruddock,	-	-	26 "
1858. Henry G. Simonds,	-	-	3 "
1875. Robert A. Gregory,*	-	-	13 "
1881. John Tapley,*	-	-	7 "

VESTRYMEN.

1836. Charles Simonds (Warden, 1840),	16 years.
1836. Thomas McMackin,	3 "
1836. William Lawton (Warden, 1841),	17 "
1836. John W. Smith (Warden, 1838),	5 "
1836. James P. Payne (Warden, 1837),	7 "
1836. Robert Payne,	6 "
1836. Francis Smith,	8 "
1836. Francis L. Ruddock (Warden, 1855)	18 "

* Still hold office.

1836.	William Olive,	- - - -	6 years.
1836.	Samuel Dalton,	- - - -	6 "
1836.	Noble Ruddock,	- - - -	2 "
1836.	William Mills (Vestry Clerk),	- - - -	2 "
1837.	John G. Tobin,	- - - -	24 "
1837.	George Smith,	- - - -	1 "
1837.	Edward Vieth,	- - - -	1 "
1837.	Robert Boyle,	- - - -	1 "
1837.	John F. Godard,	- - - -	2 "
1838.	James Briggs (Warden, 1848),	- - - -	12 "
1838.	John Haws,	- - - -	12 "
1838.	John Richardson,	- - - -	3 "
1838.	Thos. J. Waterbury (Vestry Clerk),	- - - -	8 "
1838.	John W. Scott,	- - - -	1 "
1840.	Thomas Ruddock (Warden, 1836),	- - - -	21 "
1840.	Michael Fisher,	- - - -	14 "
1840.	Richard Dalton,	- - - -	1 "
1841.	James Travis,	- - - -	1 "
1842.	Robert W. Crookshank,	- - - -	5 "
1842.	Dr. William S. Harding,	- - - -	4 "
1843.	James Flewelling (Warden, 1849),	- - - -	5 "
1846.	Thomas Hilyard,	- - - -	17 "
1847.	Richard Scoles,	- - - -	21 "
1847.	David Tapley,	- - - -	27 "
1847.	William Reynolds,	- - - -	2 "
1847.	Samuel Shanks,	- - - -	1 "
1849.	Robert Sweet,	- - - -	25 "
1849.	Israel Merritt,	- - - -	2 "
1849.	Charles Doney,	- - - -	7 "
1849.	Jacob Allan (Warden, 1841),	- - - -	2 "
1851.	William Kilpatrick,	- - - -	14 "
1851.	Robert Middlemore (Vestry Clerk),	- - - -	8 "
1852.	Henry G. Simonds (Warden, 1858),	- - - -	6 "
1855.	Joseph Ruddock,	- - - -	17 "

1855.	Robt. A. Gregory (Warden, 1875),	20	years.
1856.	John C. McIntosh, - - -	9	"
1856.	Frederick W. Hatheway, - -	10	"
1857.	Dr. Thomas W. Smith, - - -	13	"
1857.	John S. Jarvis, - - -	1	"
1858.	Jeremiah Harrison, - - -	24	"
1859.	Lewis Rivers, - - -	23	"
1861.	Richard Simonds, - - -	2	"
1861.	William Atley, - - -	8	"
1863.	Robert J. Leonard, - - -	8	"
1867.	Matthias Hamm, - - -	23	"
1867.	John Morrison, - - -	4	"
1869.	Henry Rowan, - - -	2	"
1871.	John E. Sayre, - - -	11	"
1871.	Joseph Horncastle, - - -	15	"
1871.	Philip Nase, - - -	15	"
1871.	John Tapley (Warden, 1881) -	11	"
1871.	Richard Farmer, - - -	16	"
1875.	Henry Hilyard, - - -	13	"
* 1875.	Capt. Charles Hatheway, - -	6	"
1881.	Shadrach Holly, - - -	7	"
1881.	James T. Kennedy, - - -	7	"
1881.	William P. Court, - - -	8	"
1881.	Alexander Barnhill, - - -	3	"
1881.	Archibald Tapley, - - -	1	"
1881.	Joseph Ruddock, - - -	8	"
1883.	James Holly, - - -	6	"
1884.	Robert E. Coupe, - - -	4	"
1884.	Daniel F. Tapley, - - -	5	"
1885.	David H. Nase, - - -	4	"
1887.	William S. Fisher (Vestry Clerk),	2	"
1888.	Nathan W. Brenan, - - -	1	"

* On account of the destruction of the Church by fire the Wardens and Vestry elected Easter Monday, 1875, held office till after completion of new Church edifice.

VESTRY CLERKS.

William Mills (Vestryman),	-	-	-	1836-1838
Charles I. Waterbury (Vestryman),	-	-	-	1838-1841
Samuel Leonard Tilley (Warden),	-	-	-	1841-1855
Robert Middlemore (Vestryman),	-	-	-	1855-1876
Samuel G. Kilpatrick,	-	-	-	1876-1879
William Shives Fisher (Vestryman),	-	-	-	1879-1880
Samuel G. Kilpatrick,	-	-	-	1880-1881
Arthur C. F. Sorell,	-	-	-	1881-1887
J. Walter Holly,	-	-	-	1887-Easter, 1889

DELEGATES TO SYNOD.

Matthias Hamm.	James T. Kennedy.
Robert Middlemore,	O. D. Wetmore,
Robert A. Gregory,	Thomas Dale,
David Tapley,	W. S. Fisher,
Dr. M. Macfarlane,	Shadrach Holly,
Richard Farmer,	John Tapley,
Wm. P. Dole,	Thomas Millidge.

Substitutes.

John Tapley,	James T. Kennedy,
Jos. Horncastle,	Matthias Hamm,
David Tapley,	S. Holly,
R. A. Gregory,	W. S. Fisher,
Thos. Dale,	Robert E. Coupe,
O. D. Wetmore,	S. G. Kilpatrick,
W. P. Dole,	W. B. Wallace.

ORGANISTS.

Henry Card,	-	-	-	-	-	1842-1846
John Leach,	-	-	-	-	-	1846-1870
Miss Nettie Card,	-	-	-	-	-	1870-1873
Mrs. Charlotte Godard,	-	-	-	-	-	1873-1879
Miss Bessie H. Farmer,	-	-	-	-	-	1879-

SEXTONS.

Hugh Hammond,	-	-	-	-	-	1834-1840
Joseph Coulter,	-	-	-	-	-	1840-1846
James Wilson,	-	-	-	-	-	1846-1875
Robert Cunningham,	-	-	-	-	-	1875-

Baptisms.

The *Baptisms* during the half century have been 2906. Each and all were signed with the sign of the cross, in token that they should not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil, and to continue Christ's faithful soldiers and servants unto their life's end.

Confirmations.

Nearly 700 have, in the presence of God and of the congregation, renewed, ratified, and confirmed the solemn promise and vow that was made at their Baptism. And with the laying on of the Bishop's hands, the prayer was said over each :

"Defend, O Lord, this Thy servant with Thy heavenly grace, that *he* may continue Thine forever, and daily increase in Thy Holy Spirit more and more until *he* come unto Thy everlasting kingdom."

And the hymn-prayer has often gone up from both hearts and lips of young, middle-aged and old :

"Thine forever ! God of love,
Hear us from Thy throne above ;
Thine forever may we be
Here and in eternity."

Marriages.

In the bonds of holy matrimony 1038 couples have been united. And over them, humbly kneeling, the prayer was offered that they might surely perform and keep the vow and covenant betwixt them made (whereof the ring given and received is a token and pledge) and might ever remain in perfect peace and love together; and the benediction of the ever blessed Trinity was invoked that they might so live together in this life that in the world to come they might have life everlasting.

Burials.

The order for the burial of the dead has been used on 1420 occasions, and as each still form with folded hands and closed eyes has gone down into earth's quiet resting place—earth to earth, ashes to ashes, dust to dust—the gathered group of mourners have listened, in how many cases with hope and comfort, to that prayer in which we beseech the heavenly Father that when we shall depart this life we may rest in the blessed Jesus, and that at the general resurrection at the last day we may be found acceptable in God's sight, and receive that blessing which His well beloved Son shall then pronounce to all who love and fear Him, saying, "Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world."

Fifty years of changes and chances have come and gone since old St. Luke's was first opened for religious worship—chances and changes which should make all the greater and deeper our love for this new St. Luke's, with its constantly accumulating associations. When we look around and see how lovely our church home has been made, we will hardly grudge the time or money spent in its construction and repair. The possession of such a home should make us piously thankful.

And let us freely express the hope that while all shall cherish during the coming years, as in the past, the blessed doctrines of the Gospel of Jesus Christ, though having different shades of opinion as to ceremonial and adornment of God's sanctuary, all will still dwell together as brethren in unity, cherishing that broad and generous hearted charity which recognizes the diversity of tastes and feelings that God Himself has created in the minds of men.

Let the services of St. Luke's be so reverent and the ritual so beautiful, and yet so simple, that they will satisfy those alike who realize in Church the especial presence of the Almighty, and feel that every outward action should express this faith, and also those to whom the external seems of small value in comparison with the internal and spiritual.

A half century of church life, filled as it has been with thought and with work, with useful and varied experience—a half century which has borne record to the fidelity of those who have loved and worked for this Church!

Many—how many!—of them have “fallen on sleep,” and now softly rest, quiet in quiet graves!

How truly time is swift winged in its flight, and the years glide silently by like “the remembrance of

a dream when one awaketh." Those who have gone out from us, scattered over the earth in other parishes and other lands, let us hold in prayerful remembrance. Those called to the services of the upper sanctuary, let us emulate in faith and works, beseeching God to give us "grace so to follow their good examples, that with them we may be partakers of His heavenly kingdom." And for ourselves and for those who are one day to worship in our place, let us pray that the same favouring Providence which attended the earlier and later history of this Church may still watch over its welfare; that God will provide men after His own heart to take up "the ministry of reconciliation" as it shall be, from time to time, laid down; that the trumpet of the watchman shall never give an uncertain sound, but that "the truth as it is in Jesus," "the simplicity that is in Christ," shall ever be taught and preached with steadfast adherence; that the pastoral care of this large and widely-scattered parish shall be conducted with zeal and activity, with vigour and fidelity; that pastor and people may ever act together in loving co-operation, in mutual confidence and esteem in carrying on the work of the Lord; that God will take under His continual care the homes in which His people dwell; that He will turn the heart of the fathers to the children and the heart of the children to the fathers; that we may be glad when they say unto us, "Let us go into the House of the Lord"; that all will "love the habitation of His House and the place where His honour dwelleth"; and that throughout all coming generations this, our dear Church, may ever be "none other but the house of God, and the gate of heaven."

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MEMBERS OF ST. LUKE'S CHURCH VESTRY, 1888.



R. A. GREGORY,
WARDEN.



JOHN TAPLEY,
WARDEN.



J. WALTER HOLLY,
VESTRY CLERK AND TREASURER.



J. G. TOBIN.
R. FARMER.



M. HAMM.
W. P. COURT.



JOS. HORNCASTLE
JOS. RUDDOCK.

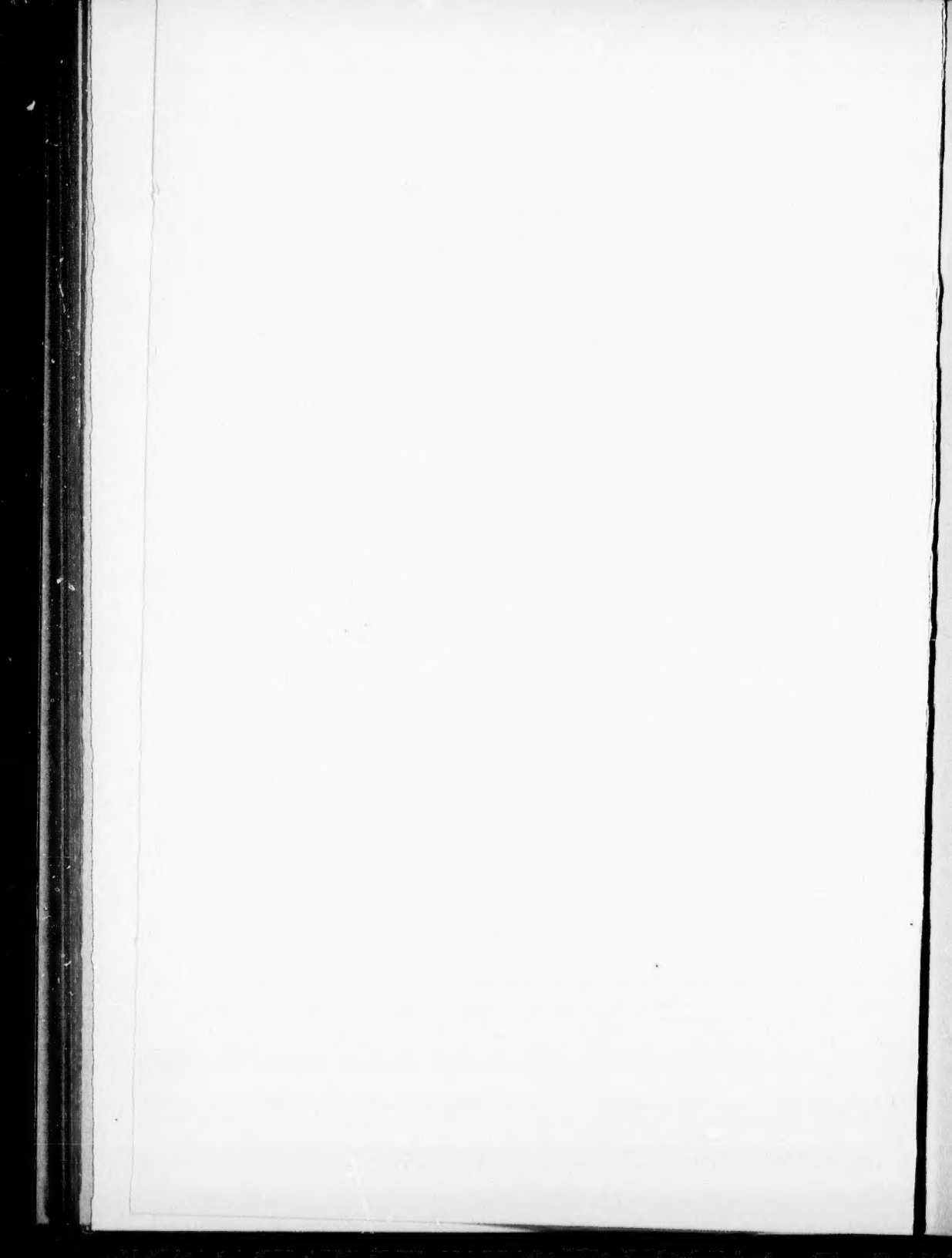




JAS. HOLLY.
D. H. NASE.

D. F. TAPLEY.
W. S. FISHER.

R. E. COUPE.
N. W. BRENNAN.



St. Luke's Church.

OFFICERS, 1889.

RECTOR.

Rev. L. G. Stevens, B. D.

WARDENS.

Robert A. Gregory, John Tapley.

VESTRYMEN.

Joseph Ruddock,	James Holly,
David H. Nase,	Matthias Hamm,
Richard Farmer,	Robert E. Coupe,
William P. Court,	John G. Tobin,
Joseph Horncastle,	Daniel F. Tapley,
William S. Fisher,	Nathan W. Brennan,
James S. Gregory,	<i>Vestry Clerk and Treasurer.</i>

LAY DELEGATES TO SYNOD.

Thomas Millidge, William S. Fisher.

Substitutes.

William H. Smith, Richard Farmer.

ORGANIST.

Miss Bessie H. Farmer.

SEXTON.

Robert Cunningham.

AUDITING COMMITTEE.

Fred. Tapley, W. H. Smith,
John M. Robertson.

This Church depends for its pecuniary support :

- (1) Upon the rental of pews, which may be had at prices adapted to the ability of all who desire to attend. They may be secured on application to the Vestry Clerk. (By Act of Incorporation there are 250 *free sittings* — to be found in the gallery, as also both in the back and front of the body of the Church.)
- (2) The Services are sustained as far as possible by the "free will offerings" of the Congregation. As the offertory is, in a certain sense, a part of the worship of the Church, it is desirable that contributions thereto should be as regular and systematic as possible.

It is earnestly desired that every member of the congregation should feel an interest in all that concerns the parish, and give a hearty personal co-operation in promoting its prosperity and extending its influence for good. The sick are to be visited, the needy relieved, the Sunday School work sustained, and contributions made both for our own Church and parish as well as for the "regions beyond."

All may add much to the interest and effect of our services by their *systematic* and *punctual* attendance and by their uniting *promptly* and *audibly* in the singing and responses.

Strangers and visitors will always be provided with a free seat, and a courteous, cordial welcome is extended to those who may come at any time.

The Rector may be consulted with reference to any matter of religious or parochial interest before or after any service at church, or at his house by appointment.

Early notice of those who "are in trouble, sorrow, need, sickness, or any other adversity," is affectionately solicited, especially from *relatives*, and independently of sometimes tardy street gossip. In such cases the Rector is always accessible, and he hopes that all will feel free to call upon him.

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"The Lord our God be with us, as He was with our
fathers : let Him not leave us, nor forsake us."

"O pray for the peace of Jerusalem ; they shall
prosper that love thee. Peace be within thy walls, and
plenteousness within thy palaces ! For my brethren and
companions' sakes, I will wish thee prosperity ! Yea,
because of the house of the Lord our God, I will seek
to do thee good."